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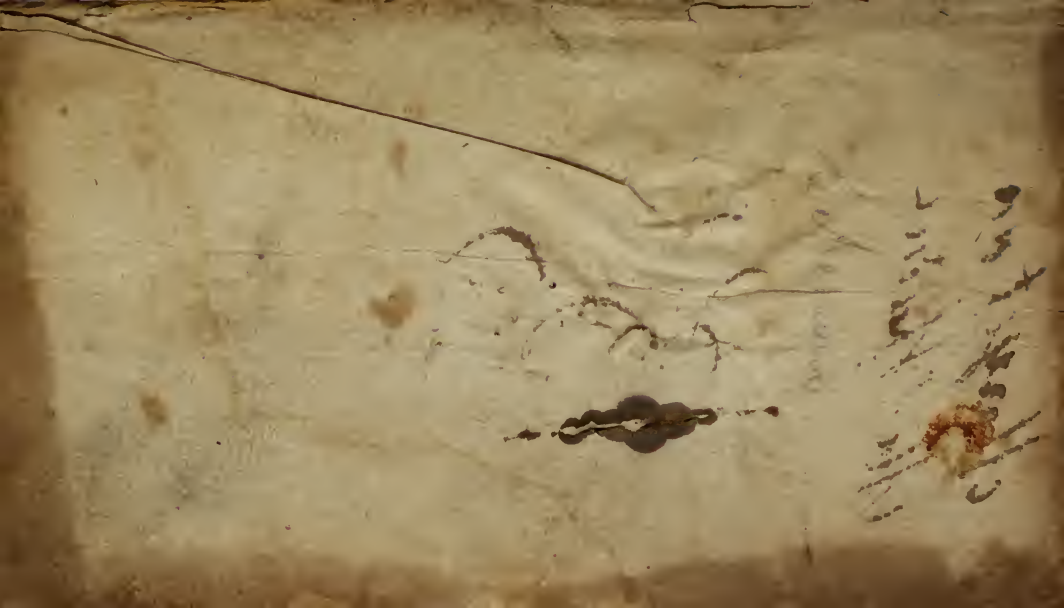

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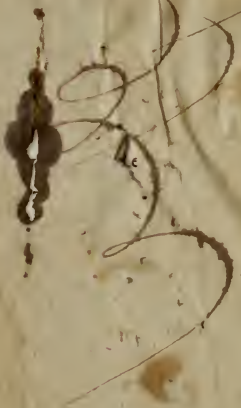


THE

PSALMS

OF

DAVID,

IN METRE

WITH THE

ANNOTATIONS

OF

THE REV. DAVID DICKSON,
PROFESSOR of DIVINITY
In the College of EDINBURGH.

GLASGOW:

PRINTED BY J. AND J. DUNCAN, 1788.

THE PSALMS OF DAVID.

PSALM I.

This Psalm teacheth, That no ungodly man is blessed, but the godly man only, ver. 1, 2. which is proved by three reasons: The first, because God doth bless the godly even in this life with grace to bring forth good works profitable to themselves and others, in every state of life, ver. 3. But all that the wicked do for making themselves happy, shall be blasted, and found to be mere vanity, ver. 4. Another reason is, because after this life the wicked shall be secluded from the presence of God, and society of the godly at the Day of Judgment, ver. 5. The third reason, confirming both the former, is, because God approveth the way of the godly, and will make the end of the way of the ungodly, destruction, ver. 6.

1 THAT man hath perfect blessedness,
who walketh not astray
In counsel of ungodly men,
nor stands in sinners' way,
Nor sitteth in the scorner's chair:
2 But placeth his delight
Upon God's law, and meditates
on his law day and night.

3 He shall be like a tree that grows,
near planted by a river,
Which in his season yields his fruit,
and his leaf fadeth never:
And all he doth shall prosper well.
4 The wicked are not so:
But like they are unto the chaff,
which wind drives to and fro.
5 In judgment therefore shall not stand
such as ungodly are;
Nor in th' assembly of the just
shall wicked men appear.
6 For why? the way of godly men
unto the Lord is known:
Whereas the way of wicked men
shall quite be overthrown.

PSALM II.

That this Psalm doth mainly, if not only, concern Christ, appeareth by this, That it hath not so much as David's name in the inscription, albeit he did write it, and by Acts iv. 25, 26. where it is appropriate to Christ. This Psalm hath two parts; in the former is set down the stability of Christ's kingdom, against all the enemies thereof, ver. 1, 2, 3. First, Because God the Father taketh part with his Son, against all his enemies, and will establish Christ's kingdom, maugre them all, ver. 4, 5, 6. Secondly, Because in the Covenant of Redemption the Father hath promised to the Son, enlargement of his kingdom and victory over all his enemies, ver. 7, 8, 9. In the latter part of the Psalm, the Prophet delivereth the use of this doctrine in an exhortation to great and small, to repent of their sins, and to believe in Christ, ver. 10, 11, 12.

1 WHY rage the heathen? and vain things
why do the people mind?
2 Kings of the earth do set themselves,
and princes are combin'd,

To plot againſt the Lord, and his
anointed, ſaying thus,
3 Let us aſunder break their bands,
and caſt their cords from us.
4 He that in Heaven ſits, ſhall laugh:
the Lord ſhall ſcorn them all.
5 Then ſhall he ſpeak to them in wrath,
in rage he vex them ſhall.
6 Yet notwithſtanding I have him
to be my King appointed:
And o'er Zion my holy hill,
I have him King anointed.
7 The ſure decree I will declare:
the Lord hath ſaid to me,
Thou art mine only Son, this day
I have begotten thee.
8 Aſk of me, and for heritage
the heathen I'll make thine:
And, for poſſeſſion, I to thee
will give earth's utmoſt line.
9 Thou ſhalt, as with a weighty rod
of iron, break them all;
And, as a potter's ſherd, thou ſhalt
them daſh in pieces ſmall.
10 Now therefore, kings, be wiſe, be taught,
ye judges of the earth:
11 Serve God in fear, and ſee that ye
join trembling with your mirth.
12 Kiſs ye the Son, leſt in his ire
ye periſh from the way,
If once his wrath begin to burn:
bleſt all that on him ſtay.

PSALM III.

A Psalm of David, when he fled from Absalom his Son.

This Psalm holdeth forth a notable proof and benefit of Faith in David's experience; who when his own son Absalom rebelled against him, and forced him to flee for fear of his life; did, First, Lay before the Lord his pitiful condition, ver. 1, 2. Secondly, He settled his faith on God, prayed and obtained a comfortable answer, was quiet and refreshed in soul and body, and made confident against all fears possible, ver. 3, 4, 5, 6. Thirdly, He continueth in Prayer, confirming his faith from former experience, ver. 7. And, Lastly, He giveth forth the use of his experience to the Church's edification in a general doctrine, ver. 8.

1 O Lord, how are my foes increas'd?
against me many rise.
2 Many say of my soul, For him
in God no succour lies.
3 Yet thou my shield, and glory art,
th' uplifter of mine head.
4 I cry'd, and from his holy hill
the Lord me answer made.
5 I laid me down, and slept; I wak'd,
for God sustained me.
6 I will not fear, tho' thousands ten
set round against me be.
7 Arise, O Lord, save me, my God;
for thou my foes hast stroke
All on the cheek-bone; and the teeth
of wicked men hast broke.
8 Salvation doth appertain
unto the Lord alone:
Thy blessing, Lord, for evermore
thy people is upon.

PSALM IV.

To the chief Muſician, on Niginoth, a Pſalm of David.

Another experience of David, as an example of a Chriſtian ſufferer, unjuſtly perſecuted and ſcorned for his piety by his profane enemies, ſuch as Saul, and his courtiers were: Wherein, Firſt, He ſetteth down his prayer, ver. 1. Secondly, Then being comforted in God, he inſulteth over his enemies, and glorieth in God's favour, ver. 2, 3. Thirdly, He exhorteth his enemies to repentance, and faith in God, ver. 4, 5. Fourthly, He preferreth the bleſſedneſs of his eſtate above whatſoever the worldly man can enjoy, ver. 6, 7, 8.

1 GIVE ear unto me when I call,
God of my righteouſneſs:
Have mercy, hear my pray'r, thou haſt
enlarg'd me in diſtreſs.

2 O ye the ſons of men, how long
will ye love vanities?
How long my glory turn to ſhame,
and will ye follow lies?

3 But know, that for himſelf the Lord
the godly man doth chuſe:
The Lord, when I on him do call,
to hear will not refuſe.

4 Fear, and ſin not: talk with your heart
on bed, and ſilent be.

5 Off'rings preſent of righteouſneſs,
and in the Lord truſt ye.

6 O who will ſhew us any good?
is that which many ſay:
But of thy countenance the light
Lord, lift on us alway.

7 Upon my heart, beſtow'd by thee,
more gladneſs I have found,
Than they, ev'n then, when corn and wine
did moſt with them abound.

8 I will both lay me down in peace,
and quiet ſleep will take:
Becauſe thou only me to dwell
in ſafety, Lord, doſt make.

PSALM V.

To the chief Muſician, upon Nehiloth, a Pſalm of David.

David, as a type of Chriſt, and one of the number of his afflicted followers, ſet forth in his affliction, as an example of exercie to others in after ages, doth pray for himſelf, and againſt his enemies, uſing ſundry arguments to ſtrengthen himſelf in his hope to be heard: Firſt, From the grace of God beſtowed on himſelf to uſe the means, ver. 1, 2, 3. Secondly, from the juſtice of God againſt his wicked enemies, ver 4, 5, 6. Thirdly, from his own ſted aſt purpoſe and deſire to continue in God's ſervice, and to walk ſo uprightly, as the enemy ſhall not have advantage of him by his miſcarriage, ver. 7, 8. Fourthly, From the ripeneſs of ſin in his adverſaries, which did prepare them for ſudden deſtruction, ver. 9, 10. Fifthly, From the certain hope of joy, and defence, and ſpiritual bleſſing to be beſtowed on himſelf and all believers, out of the free love and favour of God toward them, ver. 11, 12.

1 GIVE ear unto my words, O Lord,
my meditation weigh.
2 Hear my loud cry, my King, my God;
for I to thee will pray.
3 Lord, thou ſhalt early hear my voice,
I early will direct
My pray'r to thee, and looking up
an anſwer will expect.

4 For thou art not a God that doth
in wickedneſs delight:
Neither ſhall evil dwell with thee:
5 nor fools ſtand in thy ſight:
All that ill-doers are thou hat'ſt,
6 cutt'ſt off that liars be:
The bloody and deceitful man
abhorred is by thee.

7 But I into thy houſe will come
in thine abundant grace:
And I will worſhip, in thy fear,
towards thy holy place.
8 Becauſe of thoſe mine enemies,
Lord, in thy righteouſneſs,
Do thou me lead: do thou thy way
make ſtraight before my face.
9 For in their mouth there is no truth,
their inward part is ill;
Their throat's an open ſepulchre,
their tongue doth flatter ſtill.
10 O God, deſtroy them, let them be,
by their own counſel, quell'd:
Them, for their many ſins, caſt out,
for they 'gainſt thee rebell'd.
11 But let all joy that truſt in thee;
and ſtill make ſhouting noiſe:
For them thou ſav'ſt; let all that love
thy name, in thee rejoice.
12 For, Lord, unto the righteous man
thou wilt thy bleſſing yield;
With favour thou wilt compaſs him
about, as with a ſhield.

PSALM VI.

To the chief Musician on Neginoth, upon Sheminеth, a Psalm of David.

Another experience of David, useful to be known by all the children of God, who are subject to the like exercise; wherein David, being under the sense of the Lord's heavy hand, upon his body and spirit, prayeth for the removal of felt wrath, ver. 1, 2, 3. Next prayeth for the renewed feeling and experience of God's mercy towards him, laying forth his lamentable condition before the pitiful eye of God, ver. 4, 5, 6, 7. After which, being heard and comforted, in the third place, he defieth and triumpheth over all his enemies, ver. 8, 9.

1 LORD, in thy wrath, rebuke me not,
Nor in thy hot rage chasten me.
2 Lord, pity me, for I am weak:
Heal me, for my bones vexed be.
3 My soul is also vexed sore,
But, Lord, how long stay wilt thou make?
4 Return, O Lord, my soul set free:
O save me for thy mercies' sake.
5 Because those that deceased are,
Of thee shall no remembrance have:
And who is he that will to thee
Give praises, lying in the grave?
6 I with my groaning weary am,
I also, all the night my bed
Have caused for to swim: and I
With tears my couch have watered.
7 Mine eye, consum'd with grief, grows old,
Because of all mine enemies.
8 Hence from me, wicked workers all;
For God hath heard my weeping cries.
9 God hath my supplication heard;
My pray'r received graciously.
10 Sham'd and sore vex'd be all my foes,
Sham'd and back-turned suddenly.

Another of the same.

1 IN thy great indignation,
O Lord rebuke me not;
Nor on me lay thy chast'ning hand,
in thy displeasure hot.

2 Lord, I am weak, therefore on me
have mercy, and me spare:
Heal me, O Lord, because thou know'st
my bones much vexed are.

3 My soul is vexed sore, but, Lord,
how long stay wilt thou make?

4 Return, Lord, free my soul; and save
me, for thy mercies' sake.

5 Because of thee in death there shall
no more remembrance be:
Of those that in the grave do ly,
who shall give thanks to thee?

6 I with my groaning weary am,
and all the night my bed
I caused for to swim: with tears
my couch I watered.

7 By reason of my vexing grief,
mine eye consumed is:
It waxeth old, because of all
that be mine enemies.

8 But now depart from me, all ye
that work iniquity;
For why, the Lord hath heard my voice,
when I did mourn and cry.

9 Unto my supplication,
the Lord did hearing give;
When I to him my prayer make,
the Lord will it receive.

10 Let all be sham'd and troubled sore,
that en'mies are to me;
Let them turn back, and suddenly
ashamed let them be.

PSALM VII.

Shiggaion of David, which he sung unto the Lord, concerning the Words of Cush the Benjaminite.

The Prophet as a type of Christ mystical, and an example of Christians suffering, being slandered of treason against his Prince, by one of the courtiers; First, Flieth to God for delivery, ver. 1, 2 Secondly, Cleareth his innocence, ver. 3, 4, 5. Thirdly, Requesteth the Lord to judge between him and his enemies, ver. 6, 7, 8, 9. And, Fourthly, In prayer is made confident that the Lord will plead for him against his enemies, ver. 10, 11, 12, 13, and will return their devised mischief against him, upon their own head, ver. 14, 15, 16. Whereupon, in the last place, he promiseth praise to God for his righteous Judgment, ver. 17.

1 O Lord, my God, in thee do I
my confidence repose;
Save and deliver me from all
my persecuting foes.
2 Lest that the enemy my soul
should like a lion tear,
In pieces renting it, while there
is no deliverer.
3 O Lord my God, if it be so,
that I committed this;
If it be so that in my hands
iniquity there is;
4 If I rewarded ill to him
that was at peace with me:
(Yea, ev'n the man that without cause
my foe was, I did free).

5 Then let the foe purſue, and take
my ſoul, and my life thruſt
Down to the earth, and let him lay
mine honour in the duſt.
6 Riſe, in thy wrath, Lord, raiſe thyſelf,
for my foes raging be:
And to the judgment which thou haſt
commanded, wake for me.
7 So ſhall th' aſſembly of thy folk
about encompaſs thee:
Thou, therefore, for their ſakes, return
unto thy place on high.
8 The Lord, he ſhall the people judge;
my Judge, JEHOVAH, be,
After my righteouſneſs, and mine
integrity in me.
9 O let the wicked's malice end,
but 'ſtabliſh ſtedfaſtly
The righteous; for the righteous God
the hearts and reins doth try.
10 In God, who ſaves the upright in heart,
is my defence and ſtay:
11 God juſt men judgeth; God is wroth
with ill men ev'ry day.
12 If he do not return again,
then he his ſword will whet;
His bow he hath already bent,
and hath it ready ſet.
13 He alſo hath for him prepar'd
the inſtruments of death:
Againſt the perſecutors he
his ſhafts ordained hath.

14 Behold, he with iniquity
doth travail as in birth;
A miſchief he conceived hath,
and falſhood ſhall bring forth.
15 He made a pit, and digg'd it deep,
another there to take,
But he is fall'n into the ditch
which he himſelf did make.
16 Upon his own head his miſchief
ſhall be returned home;
His vi'lent dealing alſo down
on his own pate ſhall come.
17 According to his righteouſneſs
the Lord I'll magnify;
And will ſing praiſe unto the name
of God that is moſt high.

PSALM VIII.

To the chief Muſician upon Gittith, a Pſalm of David.

To the end the Prophet may commend the glory of God's grace towards man: He firſt admireth his glory in the works of Creation and Providence, which are able to ſtop the mouth of all blaſphemous Atheiſts, ver. 1, 2. In the ſecond place, he admireth the Lord's love to man above all other, even the moſt glorious creatures, ver. 3, 4. Thirdly, he citeth out this grace of God to man, in the incarnation, humiliation, and exhaltation of Chriſt for man's cauſe, and for reſtoring of redeemed man in Chriſt, to their right unto, and over the viſible creatures, ver. 5, 6, 7, 8. and cloſeth the Pſalm with the admiration of God's glory in all the earth, ver. 9.

1 HOW excellent in all the earth,
Lord, our Lord, is thy name!
Who haſt thy glory far advanc'd
above the ſtarry frame.

2 From infants and from sucklings mouth
thou dideſt ſtrength ordain,
For thy foes cauſe, that ſo thou might'ſt
th' avenging foe reſtrain.
3 When I look up unto the Heav'ns,
which thine own fingers fram'd,
Unto the moon, and to the ſtars,
which were by thee ordain'd:
4 Then ſay I, What is Man, that he
remembred is by thee?
Or what the ſon of man, that thou
ſo kind to him ſhould'ſt be?
5 For thou a little lower haſt
him than the Angels made,
With glory and with dignity,
thou crowned haſt his head.
6 Of thy hand-works thou mad'ſt him lord,
all under's feet didſt lay;
7 All ſheep and oxen, yea, and beaſts
that in the field do ſtray;
8 Fowls of the air, fiſh of the ſea,
all that paſs through the ſame.
9 How excellent in all the earth,
Lord, our Lord, is thy name!

PSALM IX.

To the chief Muſician upon Muth Labben, a Pſalm of David.

Here is David's Song of Praiſe to God; firſt, for his own experience of God's goodneſs towards himſelf, and God's righteous Judgment againſt his enemies, ver. 1, 2, 3, 4. Secondly, for the Lord's readineſs to do the like work in favour of all the godly, ver. 5, 6, 7, 8, 9, 10. Thirdly, He exhorteth the godly to praiſe God with him, ver. 11, 12. Fourthly, he prayeth for his own deliverey out of his preſent diſtreſs, ver. 13, 14. Fifthly, He hath aſſurance of the overthrow of all his enemies, ver. 15, 16, 17, 18. And laſt of all, for the execution of this overthrow, he heartily prayeth, ver. 19, 20.

1 LORD, thee I'll praiſe with all my heart,
thy wonders all proclaim.
2 In thee, moſt high, I'll greatly joy,
and ſing unto thy name.
3 When back my foes were turn'd, they fell
and periſh'd at thy ſight.
4 For thou maintain'dſt my right and cauſe;
on throne ſatt'ſt judging right.
5 The heathen thou rebuked haſt,
the wicked overthrown;
Thou haſt put out their names, that they
may never more be known.
6 O en'my! now deſtructions have
an end perpetual:
Thou cities raz'd, periſh'd with them
is their memorial.
7 God ſhall endure for ay: he doth
for judgment ſet his throne;
8 In righteouſneſs to judge the world,
juſtice to give each one.
9 God alſo will a refuge be
for thoſe that are oppreſt;
A refuge will he be, in times
of trouble, to diſtreſt.
10 And they that know thy name, in thee
their confidence will place;
For thou haſt not forſaken them
that truly ſeek thy face.
11 O ſing ye praiſes to the Lord,
that dwells in Zion hill,
And all the nations among
his deeds record ye ſtill.

12 When he enquireth after blood,
he then remembreth them:
The humble folk he not forgets,
that call upon his name.
13 Lord, pity me, behold the grief
which I from foes ſuſtain,
Ev'n thou who from the gates of death
doth raiſe me up again:
14 That I, in Zion's daughters' gates,
may all thy praiſe advance:
And that I may rejoice always
in thy deliverance.
15 The heathen are ſunk in the pit,
which they themſelves prepar'd:
And in the net which they have hid,
their own feet faſt are ſnar'd.
16 The Lord is by the judgment known
which he himſelf hath wrought:
The ſinners' hands do make the ſnares
wherewith themſelves are caught.
17 They, who are wicked, into hell
each one ſhall turned be;
And all the nations that forget
to ſeek the Lord moſt high.
18 For they that needy are, ſhall not
forgotten be alway:
The expectation of the poor
ſhall not be loſt for ay.
19 Ariſe, Lord, let not man prevail;
judge heathens in thy ſight.
20 That they may know themſelves but men,
the nations, Lord, affright.

PSALM X.

This Psalm wanteth an inscription, and that in God's wisdom, that being less restricted to a particular man's case, it may be of more general use, whensoever the godly find themselves in a condition whereunto this Prayer may be suitable, and especially in time of general persecution. The Prophet here complaineth to God, and craveth justice against the persecutors of his people, because of the intolerable wickedness of the oppressor, ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. Secondly, He prayeth for hastening of the delivery of the Lord's people, and for hastning of judgment upon the persecutors, for vindication of the glory of God's justice against his enemies, and of his mercy to his people, ver. 12, 13, 14, 15. Thirdly, He professeth his confidence that he shall be heard, and so glorifieth God, ver. 16, 17, 18.

1 WHerefore is it, that thou, O Lord,
dost stand from us afar?
And wherefore hidest thou thyself,
when times so troublous are?

2 The wicked, in his loftiness,
doth persecute the poor:
In these devices they have fram'd,
let them be taken sure.

3 The wicked of his heart's desire
doth talk with boasting great;
He blesseth him that's covetous,
whom yet the Lord doth hate.

4 The wicked, through his pride of face,
on God he doth not call:
And in the counsels of his heart
the Lord is not at all.

5 His ways they always grievous are;
thy judgments from his sight
Removed are: at all his foes
he puffeth with despite.

6 Within his heart he thus hath said,
I shall not moved be:

And no adverſity at all
ſhall ever come to me.
7 His mouth with curſing, fraud, deceit,
is fill'd abundantly:
And underneath his tongue there is
miſchief and vanity.
8 He cloſely ſits in villages:
he ſlays the innocent;
Againſt the poor that paſs him by,
his cruel eyes are bent.
9 He, lion-like, lurks in his den:
he waits the poor to take;
And when he draws him in his net,
his prey he doth him make.
10 Himſelf he humbleth very low,
he croucheth down withal,
That ſo a multitude of poor
may by his ſtrong ones fall.
11 He thus hath ſaid, within his heart,
the Lord hath quite forgot;
He hides his countenance, and he
for ever ſees it not.
12 O Lord, do thou ariſe; O God,
lift up thine hand on high:
Put not the meek afflicted ones
out of thy memory.
13 Why is it that the wicked man
thus doth the Lord deſpiſe?
Becauſe, that God will it require,
he in his heart denies
14 Thou haſt it ſeen, for their miſchief
and ſpite thou wilt repay:

The poor commits himſelf to thee,
thou art the orphan's ſtay.
15 The arm break of the wicked man,
and of the evil one:
Do thou ſeek out his wickedneſs,
until thou findeſt none.
16 The Lord is King thro' ages all,
ev'n to eternity:
The heathen people from his land
are periſh'd utterly.
17 O Lord, of thoſe that humble are
thou the deſire didſt hear:
Thou wilt prepare their heart, and thou
to hear wilt bend thine ear:
18 To judge the fatherleſs, and thoſe
that are oppreſſed ſore,
That man, that is but ſprung of earth,
may them oppreſs no more.

PSALM XI.

To the chief Muſician, a Pſalm of David.

David, as an example of a Chriſtian under the trial of his faith in time of trouble, and tempted to deſperation, reſiſted the tempta ion how deſperate ſoever his condition ſeemed, ver. 1, 2. And diſputeth for the confirmation of his own faith, ver. 3, 4, 5, 6, 7.

1 IN the Lord do put my truſt;
how is it then that ye
Say to my ſoul, Flee as a bird
unto your mountain high?
2 For lo, the wicked bend their bow,
their ſhafts on ſtrings they fit:
That thoſe who upright are in heart
they privily may hit.

3 If the foundations be destroy'd,
what hath the righteous done?
4 God in his holy temple is,
in Heaven is his throne:
His eyes do see, his eye-lids try
5 men's sons. The just he proves:
But his soul hates the wicked man,
and him that violence loves.
6 Snares, fire and brimstone, furious storms
on sinners he shall rain:
This, as the portion of their cup,
doth unto them pertain.
7 Because the Lord most righteous doth
in righteousness delight:
And with a pleasant countenance
beholdeth the upright.

PSALM XII.

To the chief Musician upon Sheminith, a Psalm of David.

The Prophet having observed, as is set down, ver. 8. how wickedness lifteth up the head in all the land, when the places of power and trust do come into the hands of naughty and vile men, doth give direction by his own example unto the godly, first, To have their recourse to God by prayer, while they are borne down by the wicked in such an ill time, ver. 1, 2. And next how to comfort themselves by the word of God, pronouncing the sentence of justice upon all loose-tongued men, ver. 3, 4. And promising delivery to the oppressed godly, and preservation of the Church in all generations, ver 5, 6, 7. Howsoever he suffer wicked men to bear rule sometimes, and wickedness to abound by that mean, ver. 8.

1 HELP, Lord, because the godly man
doth daily fade away;
And from among the sons of men
the faithful do decay.

2 Unto his neighbour ev'ry one
doth utter vanity:
They with a double heart do ſpeak,
and lips of flattery.

3 God ſhall cut off all flatt'ring lips,
tongues that ſpeak proudly, thus:
4 We'll with our tongue prevail, our lips
are ours: who's Lord o'er us?
5 For poor oppreſt, and for the ſighs
of needy, riſe will I,
Saith God, and him in ſafety ſet
from ſuch as him defy.
6 The words of God, are words moſt pure,
they be like ſilver try'd
In earthen furnace, ſeven times
that hath been purify'd.
7 Lord, thou ſhalt them preſerve and keep
for ever from this race.
8 On each ſide walk the wicked, when
vile men are high in place.

PSALM XIII.

To the chief Muſician, a Pſalm of David.

Another Chriſtian experience, wherein David under the ſenſe of deſertion, layeth forth his lamentable caſe before the Lord, ver. 1, 2. Prayeth for relief, ver. 3, 4. And by faith is refreſhed and comforted, ver. 5, 6.

1 HOW long wilt thou forget me, Lord,
ſhall it for ever be?
O how long ſhall it be, that thou
wilt hide thy face from me?
2 How long take counſel in my ſoul,
ſtill ſad in heart, ſhall I?
How long exalted over me,
ſhall be mine enemy?

3 O Lord my God, consider well,
and answer to me make:
Mine eyes enlighten, lest the sleep
of death me overtake;
4 Lest that mine enemy should say,
against him I prevail'd:
And those that trouble me, rejoice
when I am mov'd and fail'd.
5 But I have all my confidence
thy mercy set upon:
My heart within me shall rejoice
in thy salvation.
6 I will unto the Lord my God
sing praises chearfully,
Because he hath his bounty shown
to me abundantly.

PSALM XIV.

To the chief Musician, a Psalm of David.

David looking on the Constitution of the visible Church, and seeing the great body of the people lying in their natural state, working iniquity, and hating the truly godly amongst them, even to the death, ver. 1, 2, 3. Comforteth the godly, first, by the care the Lord hath of them, in pleading their cause against the ungodly, ver. 4, 5, 6. And next, by giving hope of better days for the godly, when after sore plagues come on that people, Christ should manifest himself to them, ver. 7.

1 THAT there is not a God, the fool
doth in his heart conclude;
They are corrupt, their works are vile,
not one of them doth good.
2 Upon mens' sons the Lord from heav'n
did cast his eyes abroad;
To see if any understood
and did seek after God.

3 They altogether filthy are,
they all aside are gone:
And there is none that doeth good,
yea, sure there is not one.
4 These workers of iniquity,
do they not know at all,
That they my people eat as bread
and on God do not call?
5 There fear'd they much: for God is with
the whole race of the just.
6 You shame the counsel of the poor;
because God is his trust.
7 Let Isra'l's help from Zion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM XV.

A Psalm of David.

The Prophet for distinguishing of the true Members of the Church, from those who were only outwardly Professors, asketh of the Lord how the one may be known from the other? ver. 1. And receiveth answer to the question, ver. 2, 3, 4, 5.

1 WITHIN thy tabernacle, Lord,
who shall abide with thee?
And in thy high and holy hill
who shall a dweller be?
2 The man that walketh uprightly,
and worketh righteousness;
And, as he thinketh in his heart,
so doth he truth express.
3 Who doth not slander with his tongue,
nor to his friend doth hurt,

Nor yet againſt his neighbour doth
take up an ill report.
4 In whoſe eyes vile men are deſpis'd;
but thoſe that God do fear
He honoureth, and changeth not,
though to his hurt he ſwear.
5 His coin puts not to uſury,
nor take reward will he
Againſt the guiltleſs. Who doth thus,
ſhall never moved be.

PSALM XVI.

Michtam of David.

David, in this Pſalm, finding himſelf in the ſtate of grace, prayeth for preſervation in general, in relation unto all dangers and evils in body and ſoul, and whatſoever other evil, from which a godly man, with allowance of God's word might pray to be preſerved. His only reaſon to aſſure himſelf to be heard, is becauſe he had gotten grace to truſt in God. The ſincerity of which faith in God he próveth by ſundry evidences, ver. 1, 2, 3, 4. In the ſecond place, He climbeth up to the comfort and joy of believing; and all the grounds of joy whereupon he goeth, do ſerve both to confirm his faith, and to give him aſſurance of the granting of his prayer, ver. 5, 6, 7, 8, 9, 10, 11.

1 LORD, keep me: for I truſt in thee.
2 To God thus was my ſpeech:
Thou art my Lord, and unto thee
my goodneſs doth not reach.
3 To ſaints on earth, to th' excellent
where my delight's all plac'd.
4 Their ſorrows ſhall be multiply'd
to other gods that haſte:

Of their drink offerings of blood
I will no off'ring make;
Yea, neither I their very names
up in my lips will take.

5 God is of mine inheritance
and cup the portion:
The lot that fallen is to me
thou doſt maintain alone.

6 Unto me happily the lines
in pleaſant places fell;
Yea, the inheritance I got,
in beauty doth excel.

7 I bleſs the Lord, becauſe he doth
by counſel me conduct:
And, in the ſeaſons of the night,
my reins do me inſtruct.

8 Before me ſtill the Lord I ſet:
ſith it is ſo that he
Doth ever ſtand at my right hand,
I ſhall not moved be.

9 Becauſe of this my heart is glad,
and joy ſhall be expreſt
Ev'n by my glory: and my fleſh
in confidence ſhall reſt.

10 Becauſe my ſoul in grave to dwell
ſhall not be leſt by thee;
Nor wilt thou give thine holy One
corruption to ſee.

11 Thou wilt me ſhew the path of life:
of joys there is full ſtore
Before thy face, at thy right hand
are pleaſures evermore.

PSALM XVII.

A Prayer of David.

This Psalm, according to the inscription thereof, is a Prayer of David, mixed with sundry reasons for helping; wherein, first, He craveth in general justice in the controversy between him and his oppressors, ver. 1, 2, 3, 4. Secondly, More specially, he requesteth for a wise carriage of himself under his exercise, ver. 5, 6. Thirdly, Prayeth for protection and preservation from his enemies, ver. 7, 8, 9, 10, 11, 12. Fourthly, For disappointment to his enemies, and for delivery of himself from them, ver. 13, 14. And closeth comfortably in confidence of a good answer and hope of satisfactory happiness, ver. 15.

1 LORD, hear the right, attend my cry,
unto my pray'r give heed,
That doth not, in hypocrisy,
from feigned lips proceed.

2 And from before thy presence forth
my sentence do thou send:
Toward these things that equal are
do thou thine eyes intend.

3 Thou provd'st mine heart, thou visit'dst me
by night, thou didst me try,
Yet nothing found'st: for that my mouth
shall not sin, purpos'd I.

4 As for mens' works, I, by the word
that from thy lips doth flow,
Did me preserve out of the paths
wherein destroyers go.

5 Hold up my goings, Lord, me guide
in those thy paths divine.
So that my footsteps may not slide
out of these ways of thine.

6 I called have on thee, O God,
because thou wilt me hear:
That thou may'ſt hearken to my voice,
to me incline thine ear.

7 Thy wond'rous loving-kindneſs ſhow,
thou that by thy right hand
Sav'ſt them that truſt in thee, from thoſe
that up againſt them ſtand.

8 As th' apple of the eye, me keep;
in thy wings ſhade me cloſe:

9 From lewd oppreſſors, compaſſing
me round, as deadly foes.

10 In their own fat they are inclos'd;
their mouth ſpeaks loftily.

11 Our ſteps they compaſt; and to ground
down bowing ſet their eye.

12 He like unto a lion is
that's greedy of his prey,
Or lion young, which lurking doth
in ſecret places ſtay.

13 Ariſe, and diſappoint my foe,
and caſt him down, O Lord;
My ſoul ſave from the wicked man,
the man which is thy ſword.

14 From men which are thy hand, O Lord,
from worldly men me ſave,
Which only in this preſent life
their part and portion have:
Whoſe belly with thy treaſure hid
thou fill'ſt: they children have
In plenty, of their goods the reſt
they to their children leave.

15 But as for me, I thine own face
in righteousness will see:
And with thy likeness, when I wake
I satisfy'd shall be.

PSALM XVIII.

To the chief Musician, a Psalm of David the servant of the Lord, who spake unto the Lord the words of this Song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul. And he said,

David in this Psalm as a Type of Christ, and fellow partaker of the sufferings of Christ in his mystical members, and of deliveries and victories over his and their enemies, being now settled in the kingdom, praiseth God for his marvellous mercies; and as a Type of Christ, he prophesieth of the enlargement and stability of his own kingdom, and of Christ's Kingdom, represented thereby; and first obligeth himself thankfully to depend upon God, whatsoever enemies he shall have to deal with, ver. 1, 2, 3. Secondly, He giveth a reason of his resolution, from the experience of the Lord's delivering of him out of his deepest distresses, ver. 4, 5. to ver. 19. Thirdly, He amplifieth this mercy, acknowledging than this was a fruit of his faith, and righteous dealing with his party-adversary; the like whereof every Believer might expect, as well as he for time coming, by reason of this his by-gone large experience, from ver. 20, to ver. 30. Fourthly, He praiseth God in particular, for the experience he hath had in time by-gone in warfare, and victories in battle, to ver. 43. Fifthly, As a Type of Christ he promiseth to himself the enlargement of his own kingdom, and prophesieth of the enlargement of Christ's kingdom among the Gentiles, for which he praiseth God unto the end of the Psalm, ver. 43, 44, 45, 46, 47, 48, 49, 50.

1 THee will I love, O Lord, my strength.
2 My fortress is the Lord,
My rock, and he that doth to me
deliverance afford:

My God, my strength, whom I will trust,
a buckler unto me,
The horn of my salvation,
and my high tow'r is he.

3 Upon the Lord, who worthy is
of praises, will I cry:
And then shall I preserved be
safe from mine enemy.

4 Floods of ill men affrighted me,
death's pangs about me went.

5 Hell's sorrows me invironed;
death's snares did me prevent.

6 In my distress I call'd on God,
cry to my God did I:
He from his temple heard my voice,
to his ears came my cry.

7 Th' earth, as affrighted, then did shake,
trembling upon it seiz'd:
The hills' foundations moved were,
because he was displeas'd.

8 Up from his nostrils came a smoke,
and from his mouth there came
Devouring fire: and coals by it
were turned into flame.

9 He also bowed down the heav'ns,
and thence he did descend:
And thickest clouds of darkness did
under his feet attend.

10 And he upon a cherub rode,
and thereon he did fly:
Yea, on the swift wings of the wind,
his flight was from on high.

11 He darkneſs made his ſecret place:
about him for his tent
Dark waters were, and thickeſt clouds
of th' airy firmament.
12 And at the brightneſs of that light
which was before his eye,
His thick clouds paſt away, hail ſtones
and coals of fire did fly.
13 The Lord God alſo in the heav'ns
did thunder in his ire,
And there the Higheſt gave his voice,
hail-ſtones and coals of fire.
14 Yea, he his arrows ſent abroad,
and them he ſcattered:
His light'nings alſo he ſhot out,
and them diſcomfited.
15 The water's channels then were ſeen;
the world's foundations vaſt
At thy rebuke diſcover'd were,
and at thy noſtrils' blaſt.
16 And from above the Lord ſent down,
and took me from below,
From many waters he me drew,
which would me overflow.
17 He me reliev'd from my ſtrong foes,
and ſuch as did me hate:
Becauſe he ſaw that they for me
too ſtrong were and too great.
18 They me prevented in the day
of my calamity:
But, even then, the Lord himſelf,
a ſtay was unto me.

19 He to a place where liberty
and room was, hath me brought:
Becauſe he took delight in me,
he my deliv'rance wrought.
20 According to my righteouſneſs
he did me recompenſe,
He me repaid according to
my hands' pure innocence.
21 For I God's ways kept, from my God
did not turn wickedly.
22 His judgments were before me, I
his laws put not from me.
23 Sincere before him was my heart,
with him upright was I;
And watchfully I kept myſelf
from mine iniquity.
24 After my righteouſneſs the Lord
hath recompenſed me,
After the cleanneſs of my hands
appearing in his eye.
25 Thou gracious to the gracious art,
to upright men upright.
26 Pure to the pure, froward thou kyth'ſt
unto the froward wight.
27 For thou wilt the afflicted ſave,
in grief that low do lie:
But wilt bring down the countenance
of them whoſe looks are high.
28 The Lord will light my candle ſo,
that it ſhall ſhine full bright:
The Lord my God will alſo make
my darkneſs to be light.

29 By thee thro' troops of men I break,
and them discomfit all:
And, by my God assisting me,
I overleap a wall.

30 As for God, perfect is his way:
the Lord his word is try'd:
He is a buckler to all those
who do in him confide.

31 Who but the Lord is God? but he
who is a rock and stay?

32 'Tis God that girdeth me with strength,
and perfect makes my way.

33 He made my feet swift as the hinds,
set me on my high places.

34 Mine hands to war he taught, mine arms
brake bows of steel in pieces.

35 The shield of thy salvation
thou didst on me bestow:
Thy right hand held me up, and great
thy kindness made me grow.

36 And in my way, my steps thou hast
enlarged under me:
That I go safely, and my feet
are kept from sliding free.

37 Mine en'mies I pursued have,
and did them overtake:
Nor did I turn again, till I
an end of them did make.

38 I wounded them, they could not rise:
they at my feet did fall.

39 Thou girdest me with strength for war,
my foes thou brought'st down all.

40 And thou hast given to me the necks
of all mine enemies,
That I might them destroy and slay
who did against me rise.
41 They cried out, but there was none
that would or could them save:
Yea, they did cry unto the Lord,
but he no answer gave.
42 Then did I beat them small as dust
before the wind that flies:
And I did cast them out like dirt
upon the street that lies.
43 Thou mad'st me free from people's strife,
and heathen's head to be:
A people whom I have not known,
shall service do to me.
44 At hearing they shall me obey:
to me they shall submit.
45 Strangers, for fear, shall fade away,
who in close places sit.
46 God lives, blest be my rock: the God
of my health praised be.
47 God doth avenge me, and subdues
the people under me.
48 He saves me from mine enemies:
yea, thou hast lifted me
Above my foes: and from the man
of violence set me free.
49 Therefore, to thee will I give thanks
the heathen folk among:
And to thy name, O Lord, I will
sing praises in a song.

50 He great deliv'rance gives his king;
he mercy doth extend
To David, his anointed One,
and his seed without end.

PSALM XIX.

To the chief Musician, a Psalm of David.

This Psalm is a sweet contemplation of the glory of God's wisdom, power and goodness, shining in the works of creation, ver. 1, 2, 3, 4, 5, 6. And of the glory of his holiness and rich grace, shining thro' his word and ordinances in his Church, ver. 7, 8, 9, 10. Whereof the Prophet having proof, prayeth to have the right use and benefit, ver. 11, 12, 13, 14.

1 THE Heav'ns God's glory do declare:
the skies his hand-works preach.
2 Day utters speech to day, and night
to night doth knowledge teach.
3 There is no speech, nor tongue to which
their voice doth not extend.
4 Their line is gone thro' all the earth,
their words to the world's end:
In them he set the sun a tent,
5 Who bridegroom-like forth goes,
From's chamber, as a strong man doth
to run his race rejoice.
6 From heav'n's end is his going forth,
circling to the end again:
And there is nothing from his heat
that hidden doth remain.
7 God's law is perfect, and converts
the soul in sin that lies:
God's testimony is most sure,
and makes the simple wise.

8 The statutes of the Lord are right,
and do rejoice the heart:
The Lord's command is pure, and doth
light to the eyes impart.
9 Unspotted is the fear of God,
and doth endure for ever:
The judgements of the Lord are true,
and righteous altogether.
10 They more than gold, yea, much fine gold,
to be desired are:
Than honey, from the honey-comb
that droppeth, sweeter far.
11 Moreover they thy servant warn
how he his life should frame:
A great reward provided is
for them that keep the same.
12 Who can his errors understand?
O cleanse thou me within
13 From secret faults. Thy servant keep
From all presumptuous sin.
And do not suffer them to have
dominion over me:
Then righteous and innocent
I from much sin shall be.
14 The words which from my mouth proceed,
the thoughts sent from my heart,
Accept, O Lord, for thou my strength
and my Redeemer art.

PSALM XX.

To the chief Musician, a Psalm of David.

This Psalm was indited to the Church in the form of a Prayer for the Kings of Israel, but with a special eye upon, and relation unto Christ, the King of Israel; in respect of whom

this Prayer is a Prophecy, and a form of bleſſing of Chriſt, and praying for his Kingdom, whereof the Kingdom of Iſrael was a Type, and the Kings thereof are Types of Chriſt. Not that the kingdom in every condition was figurative, or every King a Type of him; but as the Prieſts being taken not ſeverally, one by one, but together, ſhadowed forth in ſomething, Chriſt in the office of his Prieſthood: ſo the Kings, not every one, but taken together, ſhadowed forth in ſomething, Chriſt in his Royal office, and their kingdom reſembled his kingdom in his viſible Church in ſome things, and in his inviſible Church in other ſome things, leaving room to ſome perſons, both among the Prieſts and Kings, to be more ſpecially Types than any of the reſt in common, ver. 1, 2, 3, 4, 5. After which the Church's confidence to be heard is ſet down, and their gloriation in God over their enemies, with dependence on God for ſalvation in all difficulties and ſtraits, ver. 6, 7, 8, 9.

1 JEHOVAH hear thee in the day
when trouble he doth ſend,
And let the name of Jacob's God
thee from all ill defend.
2 O let him help ſend from above,
out of his ſanctuary:
From Zion his own holy hill
let him give ſtrength to thee.
3 Let him remember all thy gifts,
accept thy ſacrifice:
4 Grant thee thine heart's wiſh, and fulfil
thy thoughts and counſel wiſe.
5 In thy ſalvation we will joy,
in our God's name we will
Diſplay our banners, and the Lord
thy prayers all fulfil.
6 Now know I God his King doth ſave:
he from his holy heav'n
Will hear him, with the ſaving ſtrength,
by his own right hand giv'n.

7 In chariots some put confidence,
some horses trust upon:
But we remember will the name
of our Lord God alone.

8 We rise, and upright stand, when they
are bowed down and fall.

9 Deliver, Lord, and let the King
us hear when we do call.

PSALM XXI.

To the chief Musician, a Psalm of David.

As the former Psalm was a Prayer for the preservation of the kingdom of Israel, in relation to the kingdom of Christ, represented by it: so this Psalm is a form of thanksgiving unto God by the Church, for blessing of the kingdom of Israel, representing the blessing and cause of thanksgiving, to be found in Christ, and his kingdom, wherein a number of good things are set forth, heaped upon the King, ver. 1, 2, 3, 4, 5, 6, 7. And a number of miseries set forth, heaped on the head of his enemies, ver. 8, 9, 10, 11, 12. For both which the Lord is glorified, ver. 13. The reason why the former Psalm and this are referred in so many particulars unto Christ, is, because the verity of these things here spoken of, is to be sought in Christ, and his Kingdom; for but in some few only of the Kings, and in some few times of the kingdom only, was the shadow of what is here spoken of to be found, when the whole history is consulted.

1 THE king in thy great strength, O Lord,
shall very joyful be;
In thy salvation rejoice
how veh'mently shall he?

2 Thou hast bestowed upon him
all that his heart would have;
And thou from him didst not with-hold
whate'er his lips did crave.

3 For thou with blessings him prevent'st
of goodness manifold;
And thou hast set upon his head
a crown of purest gold.

4 When he desired life of thee,
thou life to him didst give;
Ev'n such a length of days, that he
for evermore should live.

5 In that salvation wrought by thee,
his glory is made great;
Honour and comely majesty
thou hast upon him set.

6 Because that thou for evermore
most blessed hast him made;
And thou hast with thy countenance
made him exceeding glad.

7 Because the king upon the Lord
his confidence doth lay,
And thro' the grace of the most High
shall not be mov'd away.

8 Thine hand shall all those men find out
that en'mies are to thee,
Ev'n thy right hand shall find out those
of thee that haters be.

9 Like firey ov'n thou shalt them make,
when kindled is thine ire;
God shall them swallow in his wrath,
devour them shall the fire.

10 Their fruit from earth thou shalt destroy
their seed men from among.

11 For they, beyond their might, 'gainst thee
did plot mischief and wrong.

12 Thou therefore shalt make them turn back
when thou thy shafts shalt place
Upon thy strings, made ready all
to fly against their face.

13 In thy great pow'r and ſtrength, O Lord,
be thou exalted high;
So ſhall we ſing with joyful hearts,
thy power praiſe ſhall we.

PSALM XXII.

To the chief Muſician upon Aijeleth Shahar, a Pſalm of David.

This Pſalm is a propheey of Chriſt's deepeſt ſufferings, whereof David's exercise is a Type. The agony of ſpirit in Chriſt, and wreſtling, of David's faith as the Type, is ſet down to ver. 22. and the victory, and the outgate to the end of the Pſalm. In the exercise there are three conflicts between ſenſe and faith. The firſt conflict, wherein the ſenſe of trouble is ſet down, ver. 1, 2. and faith's wreſtling againſt it, ver. 3, 4, 5. The ſecond conflict, wherein is the ſecond aſſault of ſenſe, ver. 6, 7, 8. And faith's wreſtling againſt it, ver. 9, 10, 11. The third conflict, wherein the third aſſault of ſenſe is ver. 12, 13, 14, 15, 16, 17, 18. and faith's wreſtling with it, ver. 19, 20, 21. Then follows the victory, ſet forth firſt in a promiſe of praiſe, ver. 22. Secondly, In an exhortation to all the godly, to praiſe the Lord, with a reaſon from his experience, ver. 23, 24. Thirdly, In a renewed promiſe of praiſe and thanks to the edification of the Church, ver. 25. Fourthly, In a propheey of the increaſe of God's glory in the earth, as a fruit of Chriſt's ſufferings and victory, ver. 26, 27, 28, 29, 30, 31.

1 MY God, my God, why haſt thou me
forſaken? why ſo far,
Art thou from helping me, and from
my words that roaring are?
2 All day, my God, to thee I cry,
yet am not heard by thee;
And in the ſeaſon of the night
I cannot ſilent be.
3 But thou art holy, thou that doſt
inhabit Iſra'l's praiſe.
4 Our fathers hop'd in thee, they hop'd,
and thou didſt them releaſe.

5 When unto thee they ſent their cry,
to them deliv'rance came:
Becauſe they put their truſt in thee,
they were not put to ſhame.

6 But as for me, a worm I am,
and as no man am priz'd:
Reproach of men I am, and by
the people am deſpis'd.

7 All that me ſee, laugh me to ſcorn:
ſhoot out the lip do they,
They nod and ſhake their heads at me,
and mocking, thus do ſay,

8 This man did truſt in God, that he
would free him by his might:
Let him deliver him, ſith he
had in him ſuch delight.

9 But thou art he out of the womb
that didſt me ſafely take;
When I was on my mother's breaſts,
thou me to hope didſt make.

10 And I was caſt upon thy care,
ev'n from the womb till now:
And from my mother's belly, Lord,
my God and guide art thou.

11 Be not far off, for grief is near;
and none to help is found.

12 Bulls many compaſs me: ſtrong bulls
of Baſhan me ſurround.

13 Their mouths they open'd wide on me,
upon me gape did they,
Like to a lion ravening
and roaring for his prey.

14 Like water I'm poured out, my bones
all out of joint do part:
Amidſt my bowels as the wax,
ſo melted is my heart.
15 My ſtrength is like a potſherd dry'd:
my tongue it cleaveth faſt
Unto my jaws; and to the duſt
of death thou brought me haſt.
16 For dogs have compaſs'd me about;
the wicked that did meet
In their aſſembly, me enclos'd,
they pierc'd my hands and feet.
17 I all my bones may tell: they do
upon me look and ſtare.
18 Upon my veſture lots they caſt,
and clothes among them ſhare.
19 But be not far, O Lord, my ſtrength,
haſte to give help to me.
20 From ſword my ſoul, from pow'r of dogs
my darling ſet thou free.
21 Out of the roaring lion's mouth
do thou me ſhield and ſave:
For from the horns of unicorns
an ear to me thou gave.
22 I will ſhew forth thy name unto
thoſe that my brethern are:
Amidſt the congregation
thy praiſe I will declare.
23 Praiſe ye the Lord, who do him fear
him glorify, all ye,
The ſeed of Jacob; fear him all
that Iſrael's children be.

24 For he despis'd not, nor abhorr'd
th' afflicted's misery:
Nor from him hid his face, but heard
when he to him did cry.

25 Within the congregation great
my praise shall be of thee:
My vows before them that him fear
shall be perform'd by me.

26 The meek shall eat, and shall be fill'd:
they also praise shall give
Unto the Lord, that do him seek:
your heart shall ever live.

27 All ends of the earth remember shall,
and turn the Lord unto:
All kindreds of the nations
to him shall homage do.

28 Because the kingdom to the Lord
doth appertain as his:
Likewise among the nations
the governor he is.

29 Earth's fat ones eat, and worship shall:
all who to dust descend
Shall bow to him: none of them can
his soul from death defend.

30 A seed shall service do to him;
unto the Lord it shall
Be for a generation
reckon'd in ages all.

31 They shall come, and they shall declare
his truth and righteousness
Unto a people yet unborn,
and that he hath done this.

PSALM XXIII.

A Pſalm of David.

This Pſalm is the expreſſion of the Prophet's confidence in God's grace, wherein from the ſettling himſelf in the belief of our covenanted relation, between God and him, he doth draw ſundry comfortable concluſions and confirmations of faith from it, concerning the Lord's furniſhing every neceſſary good thing to him, ver. 1, 2. For recovery of him from every evil condition, wherein he may fall, ver. 3. And for aſſiſting and comforting him in the greateſt danger he could fall into, ver. 4. And for making him bleſſed in deſpite of his enemies, ver. 5. And for continuing in God's grace and fellowſhip for ever, ver. 6.

1 THE Lord's my ſhepherd I'll not want.
2 He makes me down to lie
In paſtures green; he leadeth me
the quiet waters by.
3 My ſoul he doth reſtore again:
and me to walk doth make
Within the paths of righteouſneſs,
ev'n for his own name's ſake.
4 Yea, tho' I walk in death's dark vale,
yet will I fear none ill:
For thou art with me, and thy rod
and ſtaff me comfort ſtill.
5 My table thou haſt furniſhed
in preſence of my foes:
My head thou doſt with oil anoint,
and my cup overflows.
6 Goodneſs and mercy all my life
ſhall ſurely follow me:
And in God's houſe for evermore
my dwelling-place ſhall be.

PSALM XXIV.

A Pſalm of David.

The Pſalmiſt having in the firſt place ſet down God's Lordſhip in the world, that he may thereby commend the ſpecial prerogative of the true Church, ver. 1, 2. Deſcribeth in the next place the true citizens of this ſpiritual kingdom, ver. 3, 4, 5, 6. And exhorteth in the third place all incorporations, and in ſpecial the viſible Church, to accept the offer of a more entire communication with God in Chriſt, that they may enjoy ſpiritual privileges of the ſubjects of the inviſible and ſpiritual kingdom, ver. 7, 8, 9, 10.

1 THE earth belongs unto the Lord,
and all that it contains:
The world, that is inhabited,
and all that there remains.

2 For the foundations thereof
he on the ſeas did lay,
And he hath it eſtabliſhed
upon the floods to ſtay.

3 Who is the man that ſhall aſcend
into the hill of God?
Or who within his holy place
ſhall have a firm abode?

4 Whoſe hands are clean, whoſe heart is pure;
and unto vanity
Who hath not lifted up his ſoul,
nor ſworn deceitfully.

5 He from th' eternal ſhall receive
the bleſſing him upon,
And righteouſneſs ev'n from the God
of his ſalvation.

6 This is the generation
that after him enquire,
O Jacob, who do ſeek thy face
with their whole heart's deſire.

7 Ye gates, lift up your heads on high,
ye doors that last for ay,
Be lifted up, that so the King
of glory enter may.
8 But who of glory is the King?
the mighty Lord is this,
Ev'n that same Lord, that great in might
and strong in battle is.
9 Ye gates, lift up your heads, ye doors,
doors that do last for av,
Be lifted up, that so the King
of glory enter may.
10 But who is he that is the King
of glory? who is this?
The Lord of hosts, and none but he,
the King of glory is.

PSALM XXV.

A Psalm of David.

In this Psalm the Prophet being in danger of his life by his enemies without, and troubled with the sense of sin within, maketh his prayer for relief from both, mixing meditation with prayer along the Psalm, for strengthening of his faith: So, first he prayeth from ver. 1, to ver. 8. Then meditateth, ver. 8, 9. 10. In the third room he prayeth again, ver. 11. In the fourth is a new meditation, ver. 12. 13, 14, 15. In the last room is a prayer from ver. 16. to the end.

1 TO thee I lift my soul.
2 O Lord, I trust in thee:
My God, let me not be asham'd,
nor foes triumph o'er me.
3 Let none that wait on thee
Be put to shame at all;
But those that without cause transgress,
let shame upon them fall.

4 Shew me thy ways, O Lord;
thy paths, O teach thou me.
5 And do thou lead me in thy truth,
therein my teacher be:
For thou art God that doſt
to me ſalvation ſend,
And I upon thee all the day
expecting, do attend.
6 Thy tender mercies, Lord,
I pray thee to remember,
And loving-kindneſſes: for they
have been of old for ever.
7 My ſins and faults of youth
do thou, O Lord, forget;
After thy mercy think on me,
and for thy goodneſs great.
8 God good and upright is:
the way he'll ſinners ſhow.
9 The meek in judgment he will guide,
and make his path to know.
10 The whole paths of the Lord,
are truth and mercy ſure,
To thoſe that do his cov'nant keep,
and teſtimonies pure.
11 Now for thine own name's ſake,
O Lord, I thee intreat
To pardon mine iniquity:
for it is very great.
12 What man is he that fears
the Lord, and doth him ſerve?
Him ſhall he teach the way that he
ſhall chooſe, and ſtill obſerve.

13 His soul shall dwell at ease;
and his posterity
Shall flourish still, and of the earth
inheritors shall be.
14 With those that fear him, is
the secret of the Lord:
The knowledge of his covenant
he will to them afford.
15 Mine eyes upon the Lord
continually are set:
For he it is that shall bring forth
my feet out of the net.
16 Turn unto me thy face,
and to me mercy shew;
Because that I am desolate,
and am brought very low.
17 My heart's griefs are increas'd,
me from distress relieve.
18 See mine affliction, and my pain,
and all my sins forgive.
19 Consider thou my foes,
because they many are,
And it a cruel hatred is
which they against me bear.
20 O do thou keep my soul,
do thou deliver me:
And let me never be asham'd,
because I trust in thee.
21 Let uprightness and truth
keep me, who thee attend
22 Redemption, Lord, to Israel
from all his troubles send.

Another of the ſame.

1 TO thee I lift my ſoul, O Lord:
2 My God, I truſt in thee:
Let me not be aſham'd; let not
my foes triumph o'er me.
3 Yea, let thou none aſhamed be,
that do on thee attend;
Aſhamed let them be, O Lord,
who without cauſe offend.
4 Thy ways, Lord, ſhew; teach me thy paths.
5 Lead me in truth, teach me:
For of my ſafety thou art God,
all day I wait on thee.
6 Thy mercies that moſt tender are,
do thou, O Lord, remember,
And loving kindneſſes: for they
have been of old for ever.
7 Let not the errors of my youth,
nor ſins remember'd be:
In mercy, for thy goodneſs ſake,
O Lord, remember me:
8 The Lord is good and gracious,
he upright is alſo:
He therefore ſinners will inſtruct
in ways that they ſhould go.
9 The meek and lowly he will guide
in judgment juſt alway:
To meek and poor afflicted ones
he'll clearly teach his way.
10 The whole paths of the Lord our God
are truth and mercy ſure,
To ſuch as keep his covenant
and teſtimonies pure.

11 Now for thine own name's ſake, O Lord,
I humbly thee intreat
To pardon mine iniquity,
for it is very great.
12 What man fears God? him ſhall he teach
the way that he ſhall chooſe.
13 His ſoul ſhall dwell at eaſe: his ſeed
the earth as heirs ſhall uſe.
14 The ſecret of the Lord is with
ſuch as do fear his name:
And he his holy covenant
will manifeſt to them.
15 Towards the Lord my waiting eyes
continually are ſet:
For he it is that ſhall bring forth
my feet out of the net.
16 O turn thee unto me, O God,
have mercy me upon:
Becauſe I ſolitary am,
and in affliction.
17 Enlarg'd the griefs are of my heart:
me from diſtreſs relieve.
18 See mine affliction, and my pain,
and all my ſins forgive.
19 Conſider thou mine enemies,
becauſe they many are,
And it a cruel hatred is,
which they againſt me bear.
20 O do thou keep my ſoul, O God,
do thou deliver me:
Let me not be aſham'd: for I
do put my truſt in thee.

21 O let integrity and truth
keep me, who thee attend.
22 Redemption, Lord, to Israel
from all his troubles send.

PSALM XXVI.

A Psalm of David.

David being oppressed by the Judges of the land, his powerful adversaries, and being exiled from the House of God, he appealeth to God, the supreme Judge in the testimony of a good conscience, bearing him witness, first of his endeavour to walk uprightly as became a believer, ver. 1, 2, 3. And, Secondly, Of his keeping himself from the contagion of evil counsel, sinful courses, and example of the wicked, ver. 4, 5. Thirdly, Of his purpose still to behave himself holily and righteously, out of love to be partaker of the public privileges of the Lord's people in the Congregation, ver. 6, 7, 8. Whereupon he prayeth to be free of the judgment coming on the wicked, ver. 9, 10. According as he was purposed to eschew their sins, ver. 11. And he closeth his prayer with comfort and assurance to be heard, ver. 12.

1 JUDGE me, O Lord, for I have walk'd
in mine integrity:
I trusted also in the Lord,
slide therefore shall not I.
2 Examine me, and do me prove;
try heart and reins, O God.
3 For thy love is before mine eyes,
thy truth's paths I have trod.
4 With persons vain I have not sat,
nor with dissemblers gone.
5 Th' assembly of ill men I hate:
to sit with such I shun.
6 Mine hands in innocence, O Lord,
I'll wash and purify;
So to thine holy altar go,
and compass well I.

7 That I with voice of thankſgiving
may publiſh and declare,
And tell of all thy mighty works
that great and wond'rous are.
8 The habitation of thy houſe,
Lord, I have loved well;
Yea, in that place I do delight,
where doth thine honour dwell.
9 With ſinners gather not my ſoul,
and ſuch as blood would ſpill:
10 Whoſe hands miſchievous plots, right hand
corrupting bribes do fill.
11 But as for me, I will walk on
in mine integrity:
Do thou redeem me, and, O Lord,
be merciful to me.
12 My foot upon an even place
doth ſtand with ſtedfaſtneſs:
Within the congregations
th' Eternal I will bleſs.

PSALM XXVII.

A Pſalm of David.

In this Pſalm David ſetteth down what uſe he had of his faith in God, in the time of his trouble; and, firſt how he ſtrengthened his faith ver. 1, 2, 3, 4, 5, 6. And next, how he prayed upon the aforeſaid grounds, ver. 7, 8, 9, 10, 11, 12. And thirdly, what advantage he had by believing in God, in the time of his exerciſe, ver. 13. Whereupon he exhorts all the godly to follow his example, under hope to be helped, as he was helped, ver. 14.

1 THE Lord's my light and ſaving health
who ſhall make me diſmay'd?
My life's ſtrength is the Lord, of whom
then ſhall I be afraid?

2 When as mine enemies and foes,
most wicked persons all,
To eat my flesh against me rose,
they stumbled and did fall.

3 Against me though an host encamp,
my heart yet fearless is:
Though war against me rise, I will
be confident in this.

4 One thing I of the Lord desir'd,
and will seek to obtain,
That all days of my life I may
within God's house remain:
That I the beauty of the Lord
behold may and admire,
And that I in his holy place
may rev'rently enquire.

5 For he in his pavilion shall
me hide in evil days:
In secret of his tent me hide,
and on a rock me raise.

6 And now, ev'n at this present time,
mine head shall lifted be
Above all those that are my foes,
and round encompass me:
Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness; I'll sing, yea, I
to God will praises sing.

7 O Lord, give ear unto my voice,
when I do cry to thee:
Upon me also mercy have,
and do thou answer me.

8 When thou didst say, Seek ye my face;
then unto thee reply
Thus did my heart, above all things
thy face, Lord, seek will I.

9 Far from me hide thou not thy face,
put not away from thee
Thy servant in thy wrath; thou hast
an helper been to me;
O God of my salvation,
leave me not, nor forsake.

10 Tho' me my parents both should leave,
the Lord will me up take.

11 O Lord, instruct me in thy way,
to me a leader be
In a plain path, because of those
that hatred bear to me.

12 Give me not to mine en'mies will;
for witnesses that lie,
Against me risen are, and such
as breathe out cruelty.

13 I fainted had, unless that I
believed had, to see
The Lord's own goodness in the land
of them that living be.

14 Wait on the Lord, and be thou strong,
and he shall strength afford
Unto thine heart: yea, do thou wait,
I say, upon the Lord.

PSALM XXVIII.

A Psalm of David.

In the first part of this Psalm, we have the Prophet's conflict against his enemies, such as in the former Psalm is to be seen, wherein he prayeth for audience, ver. 1, 2. and de-

livery to himself, ver. 3. and that God would vindicate his own justice against his disdainful enemies, ver. 4, 5. In the latter part, the Prophet having gotten comfort in his Prayer, doth glorify God, ver. 6. and strengthens his own and the rest of the Godlies' faith, ver. 7, 8. and prayeth for a blessing to the Church, ver 9.

1 TO thee I'll cry, O Lord my rock,
hold not thy peace to me:
Lest, like those that to pit descend,
I by thy silence be.

2 The voice hear of my humble pray'rs,
when unto thee I cry:
When to thy holy oracle
I lift my hands on high.

3 With ill men draw me not away,
that work iniquity:
That speak peace to their friends, while in
their hearts doth mischief lie.

4 Give them according to their deeds,
and ills endeavoured:
And as their handy-works deserve,
to them be rendered.

5 God shall not build, but them destroy,
who would not understand,
The Lord's own works, nor did regard
the doing of his hand.

6 For ever blessed be the Lord,
for graciously he heard
The voice of my petitions,
and prayers did regard.

7 The Lord's my strength and shield, my heart
upon him did rely;
And I am helped; hence my heart
doth joy exceedingly,

And with my ſong I will him praiſe.
8 Their ſtrength is God alone,
He alſo is the ſaving ſtrength
of his anointed One.
9 O thine own people do thou ſave,
bleſs thine inheritance:
Them alſo do thou feed, and them
for evermore advance.

PSALM XXIX.

A Pſalm of David.

David exhorteth Princes and great men, to humble themſelves before God, and to worſhip him (as he hath commanded) in his public ordinances, ver. 1, 2. Firſt, Becauſe he is infinitely higher than they, and more terrible to all men, than they can be to their ſubjects, or inferiors, as the uttering of his majeſty and power by thunder doth make evident, ver. 3, 4, 5, 6, 7, 8, 9. Secondly, Becauſe he offereth the means of ſaving knowledge, even all his ordinances, whereby men may heartily glorify him in their aſſemblies, ver. 9. Thirdly, Becauſe he is an everlaſting King and Ruler of all the creatures, ver. 10. And Fourthly, Becauſe ſuch as do humbly ſubmit themſelves to him, and worſhip him as his people ſhould do, ſhall be furniſhed with abilities for every good work, and ſhall be abundantly bleſſed.

1 GIVE ye unto the Lord, ye ſons
that of the mighty be,
All ſtrength and glory to the Lord
with cheerfulneſs give ye.
2 Unto the Lord the glory give
that to his name is due;
And in the beauty of holineſs
unto JEHOVAH bow.
3 The Lord's voice on the waters is:
the God of Majeſty
Doth thunder, and on multitudes
of waters ſitteth he.

4 A pow'rful voice it is that comes
out from the Lord moſt high;
The voice of that great Lord is full
of glorious majeſty.
5 The voice of the Eternal doth
aſunder cedars tear:
Yea, God the Lord doth cedars break
that Lebanon doth bear.
6 He makes them like a calf to ſkip:
ev'n that great Lebanon,
And, like to a young unicorn,
the mountain Sirion.
7 God's voice divides the flames of fire
8 The deſart it doth ſhake:
The Lord doth make the wilderneſs
of Kadeſh all to quake.
9 God's voice doth make the hinds to calve,
it makes the foreſt bare:
And in his temple ev'ry one
his glory doth declare.
10 The Lord ſits on the floods: the Lord
ſits King, and ever ſhall.
11 The Lord will give his people ſtrength,
and with peace bleſs them all.

PSALM XXX.

A Pſalm and Song at the Dedication of the Houſe of David.

David praiſeth God for his late deliverance from the hand of Abſalom, ver. 1, 2, 3. And, Secondly, He exhorteth others to praiſe God alſo for his mercies, ver. 4, 5. Thirdly, He confeſſeth his carnal ſecurity, and how he was corrected for it, ver. 6, 7. Fourthly, He ſheweth how he prayed for mercy, ver. 8, 9, 10. And fifthly, He praiſeth the Lord for his gracious anſwer, ver. 11, 12.

1 LORD, I will thee extol, for thou
haſt lifted me on high,
And over me thou to rejoice
mad'ſt not mine enemy.
2 O thou who art the Lord my God,
I in diſtreſs to thee
With loud cries lifted up my voice,
and thou haſt healed me.
3 O Lord, my ſoul thou haſt brought up,
and reſcued from the grave:
That I to pit ſhould not go down,
alive thou didſt me ſave.
4 O ye that are his holy ones,
ſing praiſe unto the Lord,
And give unto him thanks, when you
his holineſs record.
5 For but a moment laſts his wrath;
life in his favour lies:
Weeping may for a night endure,
at morn doth joy ariſe.
6 In my proſperity, I ſaid,
that nothing ſhall me move.
7 O Lord, thou haſt my mountain made
to ſtand ſtrong by thy love:
But when that thou, O gracious God,
didſt hide thy face from me,
Then quickly was my proſp'rous ſtate
turn'd into miſery.
8 Wherefore unto the Lord my cry
I cauſed to aſcend;
My humble ſupplication
I to the Lord did ſend.

9 What profit is there in my blood,
when I go down to pit?
Shall unto thee the dust give praise?
thy truth declare shall it?
10 Hear, Lord, have mercy, help me, Lord:
11 Thou turned hast my sadness
To dancing: yea, my sackcloth loos'd,
and girded me with gladness:
12 That sing thy praise my glory may,
and never silent be:
O Lord my God, for evermore
I will give thanks to thee.

PSALM XXXI.

To the chief Musician, a Psalm of David.

Another exercise of David, wherein he being in great danger to be taken by his enemies, prayeth for delivery, ver. 1, 2, 3, 4, 5, 6. Secondly, He strengtheneth his faith by his by-gone experience, ver. 7, 8. Thirdly, In prayer he layeth out his lamentable condition before God, ver. 9, 10, 11, 12, 13. Fourthly, He wrestleth on in prayer for comfort and safety to himself, and confusion to his enemies, ver. 14, 15, 16, 17, 18. Fifthly, Being delivered and comforted by a new experience of God's merciful preservation of him, he maketh good use of it, by praising God for it, and exhorting the godly to love God and rely on him, ver. 19, 20, 21, 22, 23, 24.

1 IN thee, O Lord, I put my trust,
sham'd let me never be:
According to thy righteousness,
do thou deliver me.
2 Bow down thine ear to me with speed,
send me deliverance:
To save me, my strong rock be thou,
and my house of defence.

3 Becauſe thou art my rock, and thee
I for my fortreſs take:
Therefore do thou me lead and guide,
ev'n for thine own name's ſake:
4 And ſith thou art my ſtrength, therefore,
pull me out of the net,
Which they in ſubtilty for me
ſo privily have ſet.
5 Into thine hands I do commit
my ſpirit; for thou art he,
O thou JEHOVAH, God of truth,
that haſt redeemed me.
6 Thoſe that do lying vanities
regard, I have abhorr'd:
But as for me, my confidence
is fixed on the Lord.
7 I'll in thy mercy gladly joy:
for thou my miſeries
Conſider'd haſt; thou haſt my ſoul
known in adverſities;
8 And thou haſt not incloſed me
within the en'my's hand:
And by thee have my feet been made
in a large room to ſtand.
9 O Lord, upon me mercy have,
for trouble is on me;
Mine eye, my belly, and my ſoul
with grief conſumed be,
10 Becauſe my life with grief is ſpent,
my years with ſighs and groans:
My ſtrength doth fail, and for my ſin
conſumed are my bones.

11 I was a ſcorn to all my foes,
and to my friends a fear,
And ſpecially reproach'd of thoſe
that were my neighbours near:
When they me ſaw, they from me fled.
12 Ev'n ſo I am forgot,
As men are out of mind when dead:
I'm like a broken pot.
13 For ſlanders I of many heard,
fear compaſt me, while they
Againſt me did conſult and plot,
to take my life away.
14 But as for me, O Lord, my truſt
upon thee I did lay:
And I to thee, thou art my God,
did confidently ſay.
15 My times are wholly in thine hand:
do thou deliver me
From their hands, that mine enemies
and perſecutors be.
16 Thy countenance to ſhine do thou
upon thy ſervant make:
Unto me give ſalvation,
for thy great mercies' ſake.
17 Let me not be aſham'd, O Lord,
for on thee call'd I have:
Let wicked men be ſham'd, let them
be ſilent in the grave.
18 To ſilence put the lying lips,
that grievous things do ſay,
And hard reports in pride and ſcorn,
on righteous men do lay.

19 How great's the goodneſs thou for them
that fear thee keep'ſt in ſtore,
And wrought'ſt for them that truſt in thee,
the ſons of men before!
20 In ſecret of thy preſence, thou
ſhalt hide them from man's pride:
From ſtrife of tongues thou cloſely ſhalt
as in a tent, them hide.
21 All praiſe and thanks be to the Lord:
for he hath magnify'd
His wond'rous love to me, within
a city fortify'd.
22 For from thine eyes cut off I am,
(I in my haſte had ſaid;)
My voice yet heard'ſt thou, when to thee
with cries my moan I made.
23 O love the Lord, all ye his Saints:
becauſe the Lord doth guard
The faithful, and he plenteouſly
proud doers doth reward.
24 Be of good courage, and he ſtrength
unto your hearts ſhall ſend,
All ye whoſe hope and confidence
doth on the Lord depend.

PSALM XXXII.

A Pſalm of David, Maſchil.

David in this Pſalm deſcribeth the bleſſedneſs of the man juſtified by faith, by way of general doctrine, ſet down, ver. 1, 2. Which he cleareth by his own experience, ver. 3, 4, 5. Then he ſheweth the uſes both of the general doctrine, and of his own experience; Firſt, for inducing the godly, to go to God by prayer in trouble, ver. 6. Secondly, For confirming of his own faith, ver. 7. Thirdly, For teaching all men ſubmiſſion to God, and not to ſtrive with him when he doth correct or exerciſe them, ver. 8, 9. Lastly, For believing in God in all conditions, ver. 10.

And fifthly, For making the Lord the joy and delight of the justified man.

1 O Blessed is the man to whom
is freely pardoned
All the transgressions he hath done,
whose sin is covered.
2 Blest is the man to whom the Lord
imputeth not his sin,
And in whose sp'rit there is no guile,
nor fraud is found therein.
3 When as I did refrain my speech,
and silent was my tongue:
My bones then waxed old, because
I roared all day long.
4 For upon me both day and night
thine hand did heavy ly:
So that my moisture turned is
in summer's drought thereby.
5 I thereupon have unto thee
my sin acknowledged,
And likewise mine iniquity
I have not covered:
I will confess unto the Lord
my trespasses, said I;
And of my sin thou freely didst
forgive th' iniquity.
6 For this shall ev'ry godly one
his prayer make to thee,
In such a time he shall thee seek
as found thou may'st be:
Surely, when floods of waters great
do swell up to the brim,
They shall not overwhelm his soul,
nor once come near to him.

7 Thou art my hiding place, thou shalt
from trouble keep me free:
Thou with songs of deliverance
about shall compass me.
8 I will instruct thee, and thee teach
the way that thou shalt go:
And, with mine eye upon thee set,
I will direction show.
9 Then be not like the horse or mule,
which do not understand:
Whose mouth, least they come near to thee,
a bridle must command.
10 Unto the man that wicked is
his sorrow shall abound:
But him that trusteth in the Lord,
mercy shall compass round.
11 Ye righteous, in the Lord be glad,
in him do ye rejoice:
All ye that upright are in heart,
for joy lift up your voice.

PSALM XXXIII.

This Psalm, in God's providence, hath no inscription, as also many others have none, that we may look upon Holy Scriptures as altogether inspired of God, and not put price upon it for the writers thereof, whether their name be expressed or not. In it there is, first an exhortation to praise God, ver. 1, 2, 3. for his powerful, wise, and righteous government of all things in general, ver. 4, 5. and more especially for his powerful guiding the works of Creation, ver. 6, 7. Secondly, An exhortation, as to praise God, so also to fear him, for his omnipotency, and his powerful over-ruling and disappointing all the devices of men against his Church, and his powerful executing all his own will, ver. 8, 9, 10, 11. Thirdly, A proclaiming the blessedness of the Lord's Church and people, and of God's praises in reaching his providence over all the world, in favour of his people, ver. 12, 13, 14, 15. In special, for disappointing and evacuating all vain confidences of men great and small, who do not trust in him,

ver. 16, 17. and taking care of such as fear him, and trust in him, to deliver them from all evil, ver. 18, 19. Fourthly, The use is set down which the godly do make of this doctrine and song of Praise.

1 YE righteous in the Lord rejoice:
it comely is, and right,
That upright men with thankful voice
should praise the Lord of might.
2 Praise God with harp; and unto him
sing with the psaltery,
Upon a ten string'd instrument
make ye sweet melody.
3 A new song to him sing, and play
with loud noise skilfully.
4 For right is God's word: all his works
are done in verity.
5 To judgment and to righteousness
a love he beareth still:
The loving-kindness of the Lord
the earth throughout doth fill.
6 The Heavens by the word of God
did their beginning take:
And by the breathing of his mouth
he all their hosts did make.
7 The waters of the seas he brings
together as an heap:
And in store-houses, as it were
he layeth up the deep.
8 Let earth and all that live therein,
with rev'rence fear the Lord:
Let all the world's inhabitants
dread him with one accord.
9 For he did speak the word, and done
it was without delay:

Eſtabliſhed it firmly ſtood
whatever he did ſay.
10 God doth the counſel bring to nought
which heathen folk do take;
And what the people do deviſe,
of none effect doth make.
11 O! but the counſel of the Lord
doth ſtand for ever ſure,
And of his heart the purpoſes
from age to age endure.
12 That nation bleſſed is, whoſe God
JEHOVAH is: and thoſe
A bleſſed people are, whom for
his heritage he choſe.
13 The Lord from Heav'n ſees and beholds
all ſons of men full well.
14 He views all from his dwelling-place
that in the earth do dwell.
15 He forms their hearts alike: and all
their doings he obſerves.
16 Great hoſts ſave not a king: much ſtrength
no mighty man preſerves.
17 An horſe for preſervation
is a deceitful thing:
And by the greatneſs of his ſtrength
can no deliv'rance bring.
18 Behold, on thoſe that do him fear,
the Lord doth ſet his eye:
Ev'n thoſe who on his mercy do
with confidence rely
19 From death to free their ſoul, in dearth
life unto them to yield.

20 Our soul doth wait upon the Lord:
he is our help and shield.
21 Sith in his holy name we trust,
our heart shall joyful be.
22 Lord, let thy mercy be on us,
as we do hope in thee.

PSALM XXXIV.

A Psalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.

In this Psalm, David praiseth God for his delivery from the King of Gath, and exhorteth others to praise God with him, for his experience of God's mercy, ver. 1, 2, 3, 4, 5, 6. Then for making farther use of this mercy, he gives out general doctrines concerning God's protection and care of his children, with the use thereof, ver. 7, 8, 9, 10. Thirdly, He gives counsel how to lead a blessed life, ver. 11, 12, 13, 14. Fourthly, He enforceth his counsel by promises to the godly, who obey God's counsel; and threatnings to the wicked man, who obeyeth not, ver. 15, 16, 17, 18, 19, 20, 21, 22.

1 GOD will I bless all times; his praise
my mouth shall still express.
2 My soul shall boast in God: the meek
shall hear with joyfulness.
3 Extol the Lord with me, let us
exalt his name together.
4 I sought the Lord, he heard, and did
me from all fears deliver.
5 They look'd to him, and light'ned were:
not shamed were their faces.
6 This poor man cry'd, God heard, and sav'd
him from all his distresses.
7 The Angel of the Lord encamps,
and round encompasseth
All those about that do him fear,
and them delivereth.

8 O taſte and ſee that God is good:
who truſts in him is bleſt.
9 Fear God, his Saints: none that him fear,
ſhall be with want oppreſt.
10 The lions young may hungry be,
and they may lack their food:
But they that truly ſeek the Lord
ſhall not lack any good.
11 O children, hither do ye come,
and unto me give ear:
I ſhall you teach to underſtand
how ye the Lord ſhould fear.
12 What man is he that life deſires,
to ſee good would live long?
13 Thy lips refrain from ſpeaking guile,
and from ill words thy tongue.
14 Depart from ill, do good, ſeek peace,
purſue it earneſtly.
15 God's eyes are on the juſt: his ears
are open to their cry.
16 The face of God is ſet againſt
thoſe that do wickedly,
That he may quite out from the earth
cut off their memory.
17 The righteous cry unto the Lord,
he unto them gives ear,
And they out of their troubles all
by him deliv'red are.
17 The Lord is ever nigh to them
that be of broken ſp'rit;
To them he ſafety doth afford,
that are in heart contrite.

19 The troubles that afflict the just,
in number many be:
But yet at length out of them all
the Lord doth set him free.
20 He carefully his bones doth keep,
whatever can befall:
That not so much as one of them
can broken be at all.
21 Ill shall the wicked slay: laid waste
shall be, who hate the just.
22 The Lord redeems his servants' souls:
none perish that him trust.

PSALM XXXV.

A Psalm of David.

This Psalm is a representation of Christ's hottest contest with his adversaries, wherein they are about to do their worst against him, and his kingdom; and he denounceth the hottest wrath of God against them, for their everlasting overthrow, set forth under the shadow of David's contest with his irreconcilable enemies. Wherein he prayeth God to arise for him, ver. 1, 2, 3. and take order with his despiteful enemies, ver. 4, 5, 6, 7, 8. which as it may comfort the supplicant, so shall it serve also for God's glory, ver. 9, 10. A main reason of which petition, is the unjust and ingrate dealing of his enemies with him, ver. 11, 12, 13, 14, 15, 16. Whereupon he reneweth his petition the second time, ver. 17, 18, 19. pressing his former reason from the enemies unjust and insolent disposition, ver. 20, 21. And then reneweth his petition the third time for himself against his enemies, ver. 22, 23, 24, 25, 26. and for all the favourers of his cause, ver. 27, 28.

1 PLEAD, Lord, with those that plead, and
with those that fight with me. [fight
2 Of shield and buckler take thou hold,
stand up mine help to be.
3 Draw also out the spear, and do
against them stop the way
That me pursue: unto my soul,
I'm thy salvation, say.

4 Let them confounded be, and sham'd,
that for my soul have sought:
Who plot my hurt, turn'd back be they,
and to confusion brought.
5 Let them be like unto the chaff
that flies before the wind:
And let the Angel of the Lord
pursue them hard behind.
6 With darkness cover thou their way,
and let it slipp'ry prove,
And let the Angel of the Lord
pursue them from above.
7 For without cause have they for me
their net hid in a pit,
They also have without a cause
for my soul digged it.
8 Let ruin seize him unawares,
his net he hid withal
Himself let catch; and in the same
destruction let him fall.
9 My soul in God shall joy; and glad
in his salvation be.
10 And all my bones shall say, O Lord,
who is like unto thee.
Which dost the poor set free from him
that is for him too strong;
The poor and needy from the man
that spoils and does him wrong?
11 False witnesses rose; to my charge
things I not knew they laid.
12 They, to the spoiling of my soul,
me ill for good repaid.

13 But as for me, when they were sick,
in sackcloth sad I mourn'd:
My humbled soul did fast, my pray'r
into my bosom turn'd.
14 Myself I did behave, as he
had been my friend or brother:
I heavily bow'd down, as one
that mourneth for his mother.
15 But in my trouble they rejoic'd,
gath'ring themselves together:
Yea, abjects vile together did
themselves against me gather;
I knew it not, they did me tear,
and quiet would not be.
16 With mocking hypocrites, at feasts,
they gnash'd their teeth at me.
17 How long, Lord, look'st thou on? from
destructions they intend, [those
Rescue my soul, from lions young
my darling do defend.
18 I will give thanks to thee, O Lord,
within th' assembly great:
And, where much people gath'red are,
thy praises forth will set.
19 Let not my wrongful enemies
proudly rejoice o'er me:
Nor, who me hate without a cause,
let them wink with the eye.
20 For peace they do not speak at all:
but crafty plots prepare
Against all those within the land
that meek and quiet are.

21 With mouths set wide, they 'gainst me said,
Ha, ha, our eye doth see.
22 Lord, thou hast seen, hold not thy peace:
Lord, be not far from me.
23 Stir up thyself; wake, that thou may'st
judgment to me afford.
Ev'n to my cause, O thou that art
my only God and Lord.
24 O Lord my God, do thou me judge
after thy righteousness,
And let them not their joy 'gainst me
triumphantly express.
25 Nor let them say within their hearts,
Ah, we would have it thus:
Nor suffer them to say, that he
is swallowed up by us.
26 Sham'd and confounded be they all
that at my hurt are glad:
Let those, against me that do boast,
with shame and scorn be clad.
27 Let them that love my righteous cause
be glad, shout, and not cease
To say, the Lord be magnify'd
who loves his servant's peace.
28 Thy righteousness shall also be
declared by my tongue,
The praises that belong to thee
speak shall it all day long.

PSALM XXXVI.

To the chief Musician, a Psalm of David, the Servant of the Lord.

This Psalm hath three parts. In the first, David sets down the perverseness of the wicked in their sinful course and de-

vices against the godly and himself, ver. 1, 2, 3, 4. In the second, He comforts himself, and doth settle his faith on the praises and properties of God, ver. 5, 6, 7, 8, 9. In the third, He prayeth in the behalf of God's children, and for himself, to be delivered from the wicked, ver. 10, 11, 12.

1 THE wicked man's transgression
within my heart thus says,
Undoubtedly the fear of God
is not before his eyes.
2 Because himself he flattereth
in his own blinded eye,
Until the hatefulness be found
of his iniquity.
3 Words from his mouth proceeding are,
fraud and iniquity:
He to be wise and to do good,
hath left off utterly.
4 He mischief, lying on his bed,
most cunningly doth plot,
He sets himself in ways not good;
ill he abhorreth not.
5 Thy mercy, Lord, is in the Heav'ns;
thy truth doth reach the clouds.
6 Thy justice is like mountains great;
thy judgments deep as floods:
Lord, thou preservest man and beast.
7 How precious is thy grace!
Therefore in shadow of thy wings
mens' sons their trust shall place.
8 They with the fatness of thy house
shall be well satisfy'd,
From rivers of thy pleasures thou
wilt drink to them provide.

9 Becauſe of life the fountain pure
remains alone with thee:
And in that pureſt light of thine
we clearly light ſhall ſee.

10 Thy loving-kindneſs unto them
continue that thee know;
And ſtill on men upright in heart
thy righteouſneſs beſtow.

11 Let not the foot of cruel pride
come and againſt me ſtand,
And let me not removed be,
Lord, by the wicked's hand.

12 There fall'n are they, and ruined,
that work iniquities:
Caſt down they are, and never ſhall
be able to ariſe.

PSALM XXXVII.

A Pſalm of David.

This Pſalm tendeth to guard the godly againſt the ordinary tentation unto envy, emulation, fretting, and diſcouragement in the way of godlineſs, ariſing from the temporal proſperity of the wicked, and that by eight directions or councils from the Lord, each of them confirmed by reaſons; moſt of which are compariſons of the bleſſed eſtate of the godly at the worſt, with the eſtate of the wicked at their beſt. Their firſt direction or council, ver. 1, 2. the ſecond, ver. 3. the third, ver. 4. the fourth, ver. 5, 6. the fifth, ver. 7. the ſixth, ver. 8, 9, 10, 11, 12, to ver. 26. the ſeventh, ver. 27, to ver. 33. the eighth direction, ver. 34, to the end.

1 FOR evil-doers fret thou not
thyſelf unquietly,
Nor do thou envy bear to thoſe
that work iniquity.

2 For, even like unto the graſs,
ſoon be cut down ſhall they,
And, like the green and tender herb,
they wither ſhall away.

3 Set thou thy truſt upon the Lord,
and be thou doing good;
And ſo thou in the land ſhalt dwell,
and verily have food.

4 Delight thyſelf in God: he'll give
thine heart's deſire to thee.

5 Thy way to God commit: him truſt,
it bring to paſs ſhall he.

6 And like unto the light he ſhall
thy righteouſneſs diſplay,
And he thy judgments ſhall bring forth
like noon-tide of the day.

7 Reſt in the Lord, and patiently
wait for him: do not fret
For him, who, proſp'ring in his way,
ſucceſs in ſin doth get.

8 Do thou from anger ceaſe, and wrath
ſee thou forſake alſo:
Fret not thyſelf in any wiſe,
that evil thou ſhould'ſt do.

9 For thoſe that evil-doers are,
ſhall be cut off and fall:
But thoſe that wait upon the Lord,
the earth inherit ſhall.

10 For yet a little while, and then
the wicked ſhall not be:
His place thou ſhalt conſider well,
but it thou ſhalt not ſee.

11 But, by inheritance, the earth
the meek ones shall possess:
They also shall delight themselves
in an abundant peace.

12 The wicked plots against the just,
and at him whets his teeth.

13 The Lord shall laugh at him, because
his day he coming seeth.

14 The wicked have drawn out the sword,
and bent their bow, to slay
The poor and needy, and to kill
men of an upright way.

15 But their own sword which they have
shall enter their own heart; [drawn,
Their bows which they have bent shall
and into pieces part. [break,

16 A little that a just man hath
is more, and better far,
Than is the wealth of many such
as lewd and wicked are.

17 For sinners' arms shall broken be;
but God the just sustains.

18 God knows the just man's days, and still
their heritage remains.

19 They shall not be asham'd, when they
the evil time do see;
And when the days of famine are,
they satisfy'd shall be.

20 But wicked men, and foes of God,
as fat of lambs decay;
They shall consume: yea, into smoke
they shall consume away.

21 The wicked borrows, but the ſame
again he doth not pay;
Whereas the righteous mercy ſhows,
and gives his own away.

22 For ſuch as bleſſed be of him,
the earth inherit ſhall;
And they that curſed are of him,
ſhall be deſtroyed all.

23 A good man's footſteps by the Lord
are ordered aright:
And in the way wherein he walks,
he greatly doth delight.

24 Although he fall, yet ſhall he not
be caſt down utterly;
Becauſe the Lord, with his own hand,
upholds him mightily.

25 I have been young, and now am old;
yet have I never ſeen
The juſt man left, nor that his ſeed
for bread have beggars been.

26 He's ever merciful, and lends:
his ſeed is bleſt therefore.

27 Depart from evil, and do good;
and dwell for evermore.

28 For God loves judgment, and his Saints
leaves not in any caſe;
They are kept ever: but cut off
ſhall be the ſinner's race.

29 The juſt inherit ſhall the land,
and ever in it dwell.

30 The juſt man's mouth doth wiſdom ſpeak,
his tongue doth judgment tell.

31 In's heart the law is of his God,
his ſteps ſlide not away.
32 The wicked man doth watch the juſt,
and ſeeketh him to ſlay.
33 Yet him the Lord will not forſake,
nor leave him in his hands;
The righteous will he not condemn
when he in judgment ſtands.
34 Wait on the Lord, and keep his way,
and thee exalt ſhall he,
Th' earth to inherit: when cut off
the wicked thou ſhalt ſee.
35 I ſaw the wicked great in pow'r,
ſpread like a green-bay tree.
36 He paſt, yea, was not: him I ſought,
but found he could not be.
37 Mark thou the perfect, and behold
the man of uprightneſs:
Becauſe that ſurely of this man
the latter end is peace.
38 But thoſe men that tranſgreſſors are,
ſhall be deſtroy'd together;
The latter end of wicked men,
ſhall be cut off for ever.
39 But the ſalvation of the juſt
is from the Lord above;
He, in the time of their diſtreſs,
their ſtay and ſtrength doth prove.
40 The Lord ſhall help, and them deliver:
he ſhall them free and ſave
From wicked men, becauſe in him
their confidence they have.

PSALM XXXVIII.

A Psalm of David, to bring in remembrance.

In this Psalm, David in trouble both of soul and body, as an example of the hardest exercises that Christ's followers can fall into; First, Prayeth for the mitigation of his trouble and removal of wrath, ver. 1. And secondly, Layeth out this sense of the trouble which he felt immediately from God, ver. 2, 3, 4 5, 6, 7, 8. Thirdly, Having put up his confused desires to God, for Prayers, in the sense of his inability to express himself ver. 9, 10. He lays out his sense of the grief and troubles which he felt from men, and endured with great patience, ver. 11, 12, 13, 14. Fourthly, He sets down the wrestling he had in prayer to God, because of his persecution by his adversaries, ver 15, 16, 17, 18, 19, 20. And closeth the Psalm, not having gotten comfort for the time, ver. 21, 22.

1 IN thy great indignation,
O Lord, rebuke me not:
Nor on me lay thy chast'ning hand,
in thy displeasure hot.

2 For in me fast thine arrows stick,
thine hand doth press me sore.

3 And in my flesh there is no health,
nor soundness any more:
This grief I have, because thy wrath
is forth against me gone;
And in my bones there is no rest,
for sin that I have done.

4 Because gone up above mine head
my great transgressions be:
And, as a weighty burthen, they
too heavy are for me.

5 My wounds do stink, and are corrupt:
my folly makes it so.

6 I troubled am, and much bow'd down:
all day I mourning go.

7 For a diſeaſe that loathſome is
ſo fills my loins with pain,
That in my weak and weary fleſh
no ſoundneſs doth remain.

8 So feeble and infirm am I,
and broken am ſo ſore;
That, through diſquiet of my heart,
I have been made to roar.

9 O Lord, all that I do deſire
is ſtill before thine eye:
And of my heart the ſecret groans
not hidden are from thee.

10 My heart doth pant inceſſantly,
my ſtrength doth quite decay:
As for mine eyes, their wonted light
is from me gone away.

11 My lovers and my friends do ſtand
at diſtance from my ſore:
And thoſe do ſtand aloof that were
kinſmen, and kind before.

12 Yea, they that ſeek my life, lay ſnares:
who ſeek to do me wrong,
Speak things miſchievous, and deceits
imagine all day long.

13 But, as one deaf, that heareth not,
I ſuffer'd all to paſs:
I as a dumb man did become,
whoſe mouth not open'd was.

14 As one that hears not, in whoſe mouth
are no reproofs at all.

15 For, Lord, I hope in thee: my God,
thou'lt hear me when I call.

16 For I ſaid, hear me, leſt they ſhould
rejoice o'er me with pride;
And o'er me magnify themſelves,
when as my foot doth ſlide.
17 For I am near to halt, my grief
is ſtill before mine eye.
18 For I'll declare my ſin: and grieve
for mine iniquity.
19 But yet mine en'mies lively are,
and ſtrong are they beſide:
And they that hate me wrongfully,
are greatly multiply'd.
20 And they for good that render ill,
as en'mies me withſtood:
Yea, ev'n for this, becauſe that I
do follow what is good.
21 Forſake me not, O Lord: my God,
far from me never be.
22 O Lord, thou my ſalvation art,
haſte to give help to me.

PSALM XXXIX.

To the chief Muſician, even to Jeduthan, a Pſalm of David.

Another ſuch like hard exerciſe as in the former Pſalm, wherein David acknowledgeth his infirmity in a paſſionate expreſſion, when he was in trouble, ver. 1, 2, 3, 4. Secondly, He recovereth and comforted himſelf, ver. 5, 6, 7. Thirdly, What was his prayer in this exerciſe, ver. 8, 9, 10, 11, 12, 13.

1 I ſaid, I will look to my ways
leſt with my tongue I ſin:
In ſight of wicked men, my mouth
with bridle I'll keep in.

2 With silence I as dumb became,
I did myself restrain
From speaking good; but then the more
increased was my pain.
3 My heart within me waxed hot,
and while I musing was,
The fire did burn; and from my tongue
these words I did let pass:
4 Mine end, and measure of my days,
O Lord, unto me show,
What is the same; that I thereby
my frailty well may know.
5 Lo, thou my days an hand-breadth mad'st,
mine age is in thine eye
As nothing: sure each man at best
is wholly vanity.
6 Sure each man walks in a vain show;
they vex themselves in vain:
He heaps up wealth, and doth not know
to whom it shall pertain.
7 And now, O Lord, what wait I for?
my hope is fix'd on thee.
8 Free me from all my trespasses,
the fool's scorn make not me.
9 Dumb was I, op'ning not my mouth,
because this work was thine.
10 Thy stroke take from me: by the blow
of thine hand I do pine.
11 When with rebukes thou dost correct
man for iniquity,
Thou wastes his beauty like a moth:
sure each man's vanity.

12 Attend my cry, Lord, at my tears,
and pray'rs not silent be:
I sojourn as my fathers all,
and stranger am with thee.

13 O spare thou me, that I my strength
recover may again,
Before from hence I do depart,
and here no more remain.

PSALM XL.

To the chief Musician, a Psalm of David.

David as a Type of Christ in the whole Psalm, and as an example of the exercise of the godly, giveth thanks for the experience of God's delivering of him out of a notable trouble, ver. 1, 2, 3, 4. In the second place, He is led on in his thanksgiving to praise God for the great work of Redemption by Christ the son of God coming into the world, which is the fountain of all other mercies to the Saints, ver. 5, 6, 7, 8. In the third place, David in Type, and Christ in the accomplishment, giving account of his prophetical office, intercedeth and prayeth for the evidence of God's favour to himself personally and mystically considered, ver. 9, 10, 11, 12, 13. and for disappointment of his enemies, ver. 14, 15. and for the comfort of all the godly beholding his exercise and his delivery, which he confidently doth expect, ver. 16, 17.

1 I Waited for the Lord my God,
and patiently did bear;
At length to me he did incline
my voice and cry to hear.

2 He took me from a fearful pit,
and from a miry clay,
And on a rock he set my feet,
establishing my way.

3 He put a new song in my mouth,
our God to magnify:
Many shall see it, and shall fear,
and on the Lord rely.

4 O bleſſed is the man whoſe truſt
upon the Lord relies:
Reſpecting not the proud, nor ſuch
as turn aſide to lies.

5 O Lord my God, full many are
the wonders thou haſt done;
Thy gracious thoughts to us-ward far
above all thoughts are gone:
In order none can reckon them
to thee: if them declare,
And ſpeak of them I would, they more
than can be numb'red are.

6 No ſacrifice nor offering
didſt thou at all deſire;
Mine ears thou bor'd: ſin-off'ring thou
and burnt didſt not require.

7 Then to the Lord theſe were my words,
I come, behold and ſee:
Within the volume of thy book
it written is of me:

8 To do thy will I take delight,
O thou my God that art:
Yea, that moſt holy law of thine
I have within my heart.

9 Within the congregation great,
I righteouſneſs did preach:
Lo, thou doſt know, O Lord, that I
refrained not my ſpeech.

10 I never did within my heart
conceal thy righteouſneſs;
I thy ſalvation have declar'd,
and ſhown thy faithfulneſs:

Thy kindneſs, which moſt loving is,
concealed have not I;
Nor from the congregation great
have hid thy verity.

11 Thy tender mercies, Lord, from me
O do thou not reſtrain:
Thy loving-kindneſs and thy truth,
let them me ſtill maintain.

12 For ills paſt reck'ning compaſs me,
and mine iniquities
Such hold upon me taken have,
I cannot lift mine eyes:
They more than hairs are on mine head,
thence is my heart diſmay'd.

13 Be pleaſed, Lord, to reſcue me:
Lord, haſten to mine aid.

14 Sham'd and confounded be they all
that ſeek my ſoul to kill:
Yea, let them backward driven be,
and ſham'd that wiſh me ill.

15 For a reward of this their ſhame,
confounded let them be,
That in this manner ſcoffing ſay,
Aha! aha! to me.

16 In thee let all be glad and joy,
who ſeeking thee abide:
Who thy ſalvation love, ſay ſtill,
the Lord be magnify'd.

17 I'm poor and needy, yet the Lord
of me a care doth take:
Thou art my help, and Saviour,
my God, no tarrying make.

PSALM XLI.

To the chief Musician, a Psalm of David.

David as a Type of Christ, and one of his afflicted followers, after prayer comforteth himself against the uncharitable Judgment, which the wicked had of him in his affliction, ver. 1, 2, 3, 4. In the second place, he complaineth of his enemies cursed disposition against him, and prayeth to be delivered out of his trouble, ver. 5, 6, 7, 8, 9, 10. In the third place, he is answered comfortably, and praiseth God for it, ver. 11, 12, 13.

1 BLESSED is he that wisely doth
the poor man's case consider;
For when the time of trouble is,
the Lord will him deliver.
2 God will him keep; yea, save alive,
on earth he blest shall live;
And to his enemies' desire
thou wilt him not up give.
3 God will give strength, when he on bed
of languishing doth mourn:
And in his sickness sore, O Lord,
thou all his bed wilt turn.
4 I said, O Lord, do thou extend
thy mercy unto me;
O do thou heal my soul; for why?
I have offended thee.
5 Those that to me are enemies,
of me do evil say;
When shall he die, that so his name
may perish quite away?
6 To see me if he comes, he speaks
vain words: but then his heart
Heaps mischief to it, which he tells
when forth he doth depart.

7 My haters jointly whispering,
'gainst me my hurt devise.
8 Mischief, say they, cleaves fast to him:
he ly'th, and shall not rise.
9 Yea, ev'n mine own familiar friend,
on whom I did rely,
Who ate my bread, ev'n he his heel
against me lifted high.
10 But, Lord, be merciful to me,
and up again me raise,
That I may justly them requite,
according to their ways.
11 By this I know that certainly
I favour'd am by thee,
Because my hateful enemy
triumphs not over me.
12 But as for me, thou me uphold'st
in mine integrity,
And me before thy countenance
thou sett'st continually.
13 The Lord, the God of Israel,
be blest for ever then;
From age to age eternally,
Amen, yea, and amen.

PSALM XLII.

To the chief Musician, Maschil, for the sons of Korah.

In this Psalm David sheweth what was his longing after the fellowship of the Saints in their public worship and service of God in the time of his banishment, by the persecution of Saul, ver. 1, 2, 3, 4. and how he wrestled with discouragements, by checking himself for it, and by praying to God, whereby he was erected unto hope and confidence to be answered, ver. 5, 6, 7, 8, 9, 10, 11.

1 LIKE as the hart for water-brooks
in thirſt doth pant and bray,
So pants my longing ſoul, O God,
that come to thee I may.
2 My ſoul for God, the living God,
doth thirſt: when ſhall I near
Unto thy countenance approach,
and in God's ſight appear?
3 My tears have unto me been meat,
both in the night and day;
While unto me continually,
Where is thy God? they ſay.
4 My ſoul is poured out in me,
when this I think upon;
Becauſe that with the multitude
I heretofore had gone;
With them unto God's houſe I went,
with voice of joy and praiſe,
Yea, with the multitude that kept
the ſolemn holy days.
5 O why art thou caſt down, my ſoul?
why in me ſo diſmay'd?
Truſt God, for I ſhall praiſe him yet,
his count'nance is mine aid.
6 My God, my ſoul's caſt down in me:
thee therefore mind I will
From Jordan's land, the Hermonites,
and ev'n from Mizar hill.
7 At the noiſe of thy water-ſpouts,
deep unto deep doth call:
Thy breaking waves paſs over me,
yea, and thy billows all.

8 His loving-kindneſs yet the Lord
command will in the day;
His ſong's with me by night: to God,
by whom I live, I'll pray.
9 And I will ſay to God my rock,
why me forgett'ſt thou ſo?
Why, for my foes oppreſſion,
thus mourning do I go?
10 'Tis as a ſword within my bones,
when my foes me upbraid:
Ev'n when by them, Where is thy God?
'tis daily to me ſaid.
11 O why art thou caſt down my ſoul?
why thus with grief oppreſt,
Art thou diſquieted in me?
in God ſtill hope and reſt:
For yet I know I ſhall him praiſe,
who graciouſly to me
The health is of my countenance,
yea, mine own God is he.

PSALM XLIII.

This Pſalm tendeth to the ſame purpoſe with the former; for David in exile complaineth of his perſecutors, and prayeth for delivery, and regretteth his ſad condition, ver. 1, 2. Prayeth for reſtitution unto the liberty of the public ordinances, promiſing to praiſe God at his returning chearfully, ver. 3, 4. and wreſtleth with his diſcouragements as he did in the former Pſalm, ver. 5.

1 JUDGE me, O God, and plead my cauſe
againſt th' ungodly nation;
From the unjuſt and crafty man
O be thou my ſalvation.

2 For thou the God art of my ſtrength;
why thruſts thou me thee fro'?
For th' enemies' oppreſſion,
why do I mourning go?

3 O ſend thy light forth and thy truth;
let them be guides to me,
And bring me to thine holy hill,
ev'n where thy dwellings be.

4 Then will I to God's altar go,
to God my chiefeſt joy:
Yea, God, my God, thy name to praiſe
my harp I will employ.

5 Why art thou then caſt down, my ſoul?
what ſhould diſcourage thee?
And why with vexing thoughts art thou
diſquieted in me?
Still truſt in God, for him to praiſe
good cauſe I yet ſhall have;
He of my count'nance is the health,
my God that doth me ſave.

PSALM XLIV.

To the chief Muſician, Maſchil, for the ſons of Korah.

The Church under heavy perſecution, Firſt, Strengtheneth her faith in God before ſhe enter upon her lamentation, ver. 1, 2, 3, 4, 5, 6, 7, 8. In the ſecond place, She layeth forth her ſad ſufferings under the hands of cruel perſecutors, ver. 9, 10, 11, 12, 13, 14, 15, 16. In the third, She profeſſeth her conſtant adherence unto God, and doth avow his truth for time by-paſt, and her purpoſe to continue for time to come, ver. 17, 18, 19, 20, 21, 22. In the laſt place, They pray unto the Lord to ariſe, and relieve them from their cruel perſecutors, for the glory of both his juſtice and mercy, ver. 23, 24, 25.

1 O God, we with our ears have heard,
Our fathers have us told
What works thou in their days had'ſt done
ev'n in the days of old.
2 Thy hand did drive the heathen out,
and plant them in their place;
Thou didſt afflict the nations,
but them thou didſt increaſe.
3 For neither got their ſword the land,
nor did their arm them ſave:
But thy right hand, arm, countenance,
for thou them favour gave.
4 Thou art my King; for Jacob, Lord,
deliv'rances command.
5 Thro' thee we ſhall puſh down our foes
that do againſt us ſtand;
We, thro' thy name, ſhall tread down thoſe
that ris'n againſt us have.
6 For in my bow I ſhall not truſt,
nor ſhall my ſword me ſave.
7 But from our foes thou haſt us ſav'd,
our haters put to ſhame.
8 In God we all the day do boaſt;
and ever praiſe thy name.
9 But now we are caſt off by thee,
and us thou putt'ſt to ſhame;
And, when our armies do go forth,
thou go'ſt not with the ſame.
10 Thou mak'ſt us from the enemy,
faint-hearted to turn back:
And they who hate us, for themſelves
our ſpoils away do take.

11 Like ſheep for meat thou gaveſt us:
'mong heathen caſt we be.
12 Thou didſt for nought thy people ſell,
their price enrich'd not thee.
13 Thou mak'ſt us a reproach to be
unto our neighbours near;
Deriſion, and a ſcorn to them
that round about us are.
14 A by-word alſo thou doſt us
among the heathen make:
The people, in contempt and ſpite,
at us their heads do ſhake.
15 Before me my confuſion
continually abides,
And of my baſhful countenance
the ſhame me ever hides.
16 For voice of him that doth reproach,
and ſpeaketh blaſphemy;
By reaſon of th' avenging foe,
and cruel enemy.
17 All this is come on us, yet we
have not forgotten thee,
Nor falſely in thy covenant,
behav'd ourſelves have we.
18 Back from thy way our heart not turn'd,
our ſteps no ſtraying made:
19 Tho' us thou brak'ſt in dragon's place,
and cov'redſt with death's ſhade.
20 If we God's name forgot, or ſtretcht
to a ſtrange God our hands;
21 Shall not God ſearch this out? for he
heart's ſecrets underſtands.

22 Yea, for thy ſake we're kill'd all day;
counted as ſlaughter-ſleep.
23 Riſe, Lord, caſt us not ever off;
awake, why doſt thou ſleep?
24 O wherefore hideſt thou thy face,
forgett'ſt our caſe diſtreſt,
25 And our oppreſſion? for our ſoul
is to the duſt down preſt:
Our belly alſo on the earth,
faſt cleaving hold doth take.
26 Riſe for our help, and us redeem,
ev'n for thy mercies' ſake.

PSALM XLV.

To the chief Muſician upon Shoſhanim, for the ſons of Korah, Maſchil, a ſong of Loves.

Laying aſide what uſeth to be ſpoken here of Solomon's marrying of Pharoah's daughter, and of ſome typical things therein, (tending to the extenuation of Solomon's fault) as conjectural, and ſerving nothing to the advantage of that marriage, preſuppoſe the conjecture did hold, both concerning the occaſion, and alſo what might ſeem typical in it, becauſe ſimilitudes taken from, and types made of what things ſoever God pleaſeth, do ſerve to make clear what the Spirit will have taken up about Chriſt, or about any ſpiritual Antitype; but doth not ſerve to make clear the thing reſembled by the Antitype from being ſinful, as by the Type of Agar, and of the brazen ſerpent, and of Jonas his puniſhment, and ſundry other ſimilitudes and parables ſet down in Scripture doth appear: But we are ſure this Pſalm is a ſong, deſcribing the myſtical marriage of the Meſſiah Chriſt Jeſus our Lord, and his Church, wherein Chriſt the bridegroom is praiſed, ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. and the Church his ſpouſe is inſtructed in her duty to him, ver. 10, 11, 12, 13, 14, 15. and the end of the ſong declared to be the everlaſting praiſe of Chriſt, ver. 16, 17.

1 MY heart brings forth a goodly thing;
my words that I indite
Concern the King: my tongue's a pen
of one that ſwift doth write.

2 Thou fairer art than ſons of men :
into thy lips is ſtore
Of grace infus'd : God therefore thee
hath bleſt for evermore.

3 O thou that art the mighty One,
thy ſword gird on thy thigh :
Ev'n with thy glory excellent,
and with thy majeſty.

4 For meekneſs, truth and righteouſneſs
in ſtate ride proſp'rouſly ;
And thy right hand ſhall thee inſtruct
in things that fearful be.

5 Thine arrows ſharply pierce the hearts
of th' enemies of the King ;
And under thy ſubjection
the people down do bring.

6 For ever and for ever is,
O God, thy throne of might :
The ſceptre of thy kingdom is
a ſceptre that is right.

7 Thou loveſt right, and hateſt ill :
for God, thy God moſt high,
Above thy fellows have with th' oil
of joy anointed thee.

8 Of aloes, myrrh and caſſia,
a ſmell thy garments had ;
Out of th' iv'ry palaces,
whereby they made thee glad.

9 Among thy women honourable
king's daughters were at hand :
Upon thy right hand did the Queen
in gold of Ophir ſtand.

10 O daughter, hearken and regard,
and do thine ear incline;
Likewiſe forget thy father's houſe,
and people that are thine.
11 Then of the King deſir'd ſhall be
thy beauty veh'mently;
Becauſe he is thy Lord, do thou
him worſhip rev'rently.
12 The daughter there of Tyre ſhall be
with gifts and off'rings great;
Thoſe of the people that are rich,
thy favour ſhall intreat.
13 Behold, the daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.
14 She ſhall be brought unto the King
in robes with needle wrought:
Her fellow-virgins following
ſhall unto thee be brought.
15 They ſhall be brought with gladneſs
and mirth on ev'ry ſide, [great,
Into the palace of the King,
and there they ſhall abide.
16 Inſtead of thoſe thy fathers dear,
thy children thou may'ſt take,
And, in all places of the earth,
them noble princes make.
17 Thy name rememb'red I will make
through ages all to be:
The people therefore evermore
ſhall praiſes give to thee.

Another of the same.

1 MY heart inditing is
good matter in a song:
I speak the things that I have made,
which to the King belong:
My tongue shall be as quick,
his honour to indite,
As is the pen of any scribe
that useth fast to write.

2 Thou'rt faireſt of all men,
grace in thy lips doth flow:
And therefore blessings evermore
on thee doth God bestow.

3 Thy sword gird on thy thigh,
thou that art most of might:
Appear in dreadful majesty,
and in thy glory bright.

4 For meekness, truth and right,
ride prosp'rously in state:
And thy right-hand shall teach to thee
things terrible and great.

5 Thy shafts shall pierce their hearts
that foes are to the King;
Whereby into subjection
the people thou shalt bring.

6 Thy royal seat, O Lord,
for ever shall remain:
The sceptre of thy kingdom doth
all righteousness maintain.

7 Thou lov'ſt right, and hat'ſt ill:
for God, thy God most High,
Above thy fellows have with th' oil
of joy anointed thee.

8 Of myrrh and ſpices ſweet
a ſmell thy garments had:
Out of the iv'ry palaces,
whereby they made thee glad.
9 And in thy glorious train
king's daughters waiting ſtand:
And thy fair Queen, in Ophir gold,
doth ſtand at thy right hand.
10 O daughter take good heed,
incline, and give good ear:
Thou muſt forget thy kindred all,
and father's houſe moſt dear.
11 Thy beauty to the King
ſhall then delightful be:
And do thou humbly worſhip him
becauſe thy Lord is he.
12 The daughter then of Tyre
there with a gift ſhall be;
And all the wealthy of the land
ſhall make their ſuit to thee.
13 The daughter of the King
all glorious is within;
And with embroideries of gold,
her garments wrought have been.
14 She cometh to the King
in robes with needle wrought;
The virgins that do follow her
ſhall unto thee be brought.
15 They ſhall be brought with joy,
and mirth on ev'ry ſide,
Into the palace of the King,
and there they ſhall abide.

16 And, in thy father's ſtead,
thy children thou may'ſt take;
And in all places of the earth
them noble princes make.
17 I will ſhew forth thy name
to generations all:
Therefore the people evermore
to thee give praiſes ſhall.

PSALM XLVI.

To the chief Muſician, for the ſons of Korah, a ſong upon Alamoth.

After ſome notable delivery of the Church from her enemies, the Lord's people do confirm themſelves in their reſolution to truſt in God, and not to be afraid of trouble, becauſe of his comfortable preſence among them, which is like unto a river of continual refreſhment, as late experience did give evidence, ver. 1, 2, 3, 4, 5, 6. and do exhort all men in the world to obſerve this his late work, and make uſe of it for their humiliation, ver. 7, 8, 9, 10. as the Church doth make uſe of it for confirmation, ver. 11.

1 GOD is our refuge, and our ſtrength,
in ſtraits a preſent aid.
2 Therefore, altho' the earth remove,
we will not be afraid,
Though hills amidſt the ſeas be caſt:
3 Though waters roaring make,
And troubled be, yea, tho' the hills
by ſwelling ſeas do ſhake.
4 A river is, whoſe ſtreams do glad
the city of our God:
The holy place wherein the Lord
moſt High hath his abode.

5 God in the midſt of her doth dwell,
nothing ſhall her remove:
The Lord to her an helper will,
and that right early, prove.
6 The heathen rag'd tumultuouſly,
the kingdoms moved were:
The Lord God uttered his voice,
the earth did melt with fear.
7 The Lord of hoſts upon our ſide
doth conſtantly remain;
The God of Jacob's our refuge,
us ſafely to maintain.
8 Come and behold what wond'rous works
have by the Lord been wrought:
Come, ſee what deſolations
he on the earth hath brought.
9 Unto the ends of all the earth
wars into peace he turns;
The bow he breaks, the ſpear he cuts,
in fire the chariot burns.
10 Be ſtill, and know that I am God:
among the heathen I
Will be exalted, I on earth
will be exalted high.
11 Our God, who is the Lord of hoſts,
is ſtill upon our ſide;
The God of Jacob our refuge,
for ever will abide.

PSALM XLVII.

To the chief Muſician, a Pſalm for the ſons of Korah.

This Psalm is a prophecy of the enlargement of Christ's Kingdom, and of the conjunction of Jews and Gentiles, in one body under Christ their head and Lord, delivered by way of exhortation to Jews and Gentiles, joyfully to praise the God and Saviour of the people, Jesus Christ, on whom the Psalmist looketh as now ascended into Heaven triumphantly, after the full payment made of the price of redemption, and as going about the gathering in of the redeemed Gentiles, till he bring in the fulness of them into one Church with the Jews: The exhortation is prefixed, ver. 1. and repeated, ver. 6, 7. The reasons of the exhortation to a joyful praising of him are seven: The first, ver. 2. The second, ver. 3. The third, ver. 4. The fourth, ver. 5. The fifth, ver. 7. The sixth, ver. 8. The seventh, ver. 9.

1 ALL people, clap your hands to God,
with voice of triumph shout:
2 For dreadful is the Lord most High;
great King the earth throughout.
3 The heathen people under us
he surely shall subdue;
And he shall make the nations
under our feet to bow.
4 The lot of our inheritance
chuse out for us shall he,
Of Jacob whom he loved well,
ev'n the excellency.
5 God is with shouts gone up, the Lord
with trumpets sounding high.
6 Sing praise to God, sing praise: sing praise,
praise to our God sing ye.
7 For God is King of all the earth,
with knowledge praise express.
8 God rules the nations: God sits on
his throne of holiness.
9 The princes of the people are
assembled willingly;
Ev'n of the God of Abraham
they who the people be:

For why? the shields that do defend
the earth, are only his:
They to the Lord belong; yea, he
exalted greatly is.

PSALM XLVIII.

A Song and Psalm, for the sons of Korah.

In this Psalm the Lord is magnified for all his mercies bestowed on his Church, (resembled by Jerusalem), ver. 1, 2, 3. And in special for a late mercy manifested in a passage of his care to preserve Jerusalem, a Type of the Church universal, against the assault of mighty Kings, ver. 4, 5, 6. The uses of which mercies are set down in number seven: The first, ver. 7. The second, ver. 8. The third, ver. 9. The fourth, ver. 10. The fifth, ver. 11. The sixth, ver. 12, 13. The seventh, ver. 14.

1 GREAT is the Lord, and greatly he
is to be praised still,
Within the city of our God,
upon his holy hill.
2 Mount Zion stands most beautiful,
the joy of all the land;
The city of the mighty King
on her north side doth stand.
3 The Lord within her palaces
is for a refuge known:
4 For lo, the Kings that gather'd were
together by have gone.
5 But, when they did behold the same,
they wond'ring would not stay;
But, being troubled at the sight,
they thence did haste away.
6 Great terror there took hold on them,
they were possess'd with fear;
Their grief came like a woman's pain
when she a child doth bear.

7 Thou Tarshish ships with east-wind break'st:
8 As we have heard it told,
So in the city of the Lord
our eyes did it behold:
In our God's city, which his hand
for ever 'stablish will.
9 We of thy loving-kindness thought,
Lord, in thy temple still.
10 O Lord, according to thy name,
thro' all the earth's thy praise;
And thy right hand, O Lord, is full
of righteousness always.
11 Because thy judgments are made known
let Zion mount rejoice,
Of Judah let the daughters all
send forth a chearful voice.
12 Walk about Zion, and go round:
the high tow'rs thereof tell.
13 Consider ye her palaces,
and mark her bulwarks well;
That ye may tell posterity.
14 For this God doth abide
Our God for evermore; he will
ev'n unto death us guide.

PSALM XLIX.

To the chief Musician, a Psalm for the sons of Korah.

This Psalm sets forth the gloriation of a Believer in the grace of God, and in his blessed condition, wherein he is lifted up above all the wealthy and honourable men in the world, who are not reconciled unto God; and this the Psalmist delivereth out of his own feeling and experience. And first, Because it is a main matter and worthy of all acceptation, he maketh a preface to his gloriation, ver. 1, 2,

3, 4. Then he cometh out with it, making his boaſt in God, That by faith in God he was to ſecured againſt ſin and miſery that they ſhould not be able to mar his happineſs, ver. 5. Thirdly, He doth prefer his bleſſedneſs above whatſoever wealth or riches could yield to a man, ver. 6, 7, 8, 9, 10. and above whatſoever dominion over fair lands, or honour among men could yield to any man, either living or after his death, either to himſelf or to any of his poſterity, ver. 11, 12, 13, 14. Fourthly, He giveth reaſon of his gloriation, becauſe being juſtified by faith, and at peace with God, he was ſure of delivery from every evil, and to be received out of his grave into glory and fellowſhip with God, ver 15. Fifthly, He guards every true Believer againſt every temptation which might diſquiet him when he ſeeth himſelf and other godly perſons in outward trouble, and the wicked in poſterity, ver. 16, 17, 18, 19, 20.

1 HEAR this, all people, and give ear,
'all in the world that dwell:
2 Both low and high, both rich and poor.
3 My mouth ſhall wiſdom tell;
My heart ſhall knowledge meditate.
4 I will incline mine ear
To parables; and on the harp
my ſayings dark declare.
5 Amidſt thoſe days that evil be,
why ſhould I, fearing, doubt?
When of my heels th' iniquity
ſhall compaſs me about.
6 Whoe'er they be that in their wealth
their confidence do pitch,
And boaſt themſelves becauſe they are
become exceeding rich.
7 Yet none of theſe his brother can
redeem by any way,
Nor can he unto God for him
ſufficient ranſom pay:
8 (Their ſoul's redemption precious is,
and it can never be).

9 That ſtill he ſhould for ever live,
and not corruption ſee.
10 For why? he ſeeth that wiſe men die,
and brutiſh fools alſo
Do periſh, and their wealth, when dead,
to others they let go.
11 Their inward thought is, that their houſe
and dwelling-places ſhall
Stand thro' all ages; they their lands
by their own names do call.
12 But yet in honour ſhall not man
abide continually:
But, paſſing hence, may be compar'd
unto the beaſts that die.
13 Thus brutiſh folly plainly is
their wiſdom and their way;
Yet their poſterity approve
what they do fondly ſay.
14 Like ſheep they in the grave are laid,
and death ſhall them devour;
And, in the morning, upright men
ſhall over them have pow'r:
Their beauty, from their dwelling, ſhall
conſume within the grave.
15 But from hell's hand God will me free,
for he ſhall me receive.
16 Be thou not then afraid, when one
enriched thou doſt ſee,
Nor when the glory of his houſe
advanced is on high.
17 For he ſhall carry nothing hence,
when death his days doth end:

Nor shall his glory after him
into the grave descend.
18 Although he his own soul did bless,
whilst he on earth did live,
(And when thou to thyself dost well,
men will thee praises give).
19 He to his father's race shall go,
they never shall see light.
20 Man honour'd, wanting knowledge, is
like beasts that perish quite.

PSALM L.

A Psalm of Asaph.

This Psalm is a citing of the visible Church before God, the Judge of all the earth, (who at last shall judge all flesh in the day of Judgment, and shall take vengeance on the wicked), to compear before the tribunal of God; now in time when mercy may be had, and now then timeously to consider the Lord's controversy against sinners in his Church, that they may repent and be saved. And first, The dreadfulness of the Judgment is set down, ver. 1, 2, 3. Secondly, The citation of the party, that is, the visible Church with the witnesses, ver. 4, 5, 6. Thirdly, There is a challenge of self-work Justiciaries, Legalists, and formal Ceremonialists, who did rest upon outward good behaviour, and upon the outward discharge of the ordinances, as if the sacrifices of the law or any performance of external duties, had been sufficient to expiate sin, and justify a man, ver. 7, 8, 9, 10, 11, 12, 13. Fourthly, There is a direction unto them how to come off their legal righteousness, and carnal way of worship, and to turn themselves to the right way of worshipping God in spirit and truth, ver. 14, 15. Fifthly, There is a challenge of those who were grosly wicked, ver. 16, 17, 18, 19, 20, 21. And lastly, There is a direction also to them to repent, and to give God glory in time, with an encouragement to the upright Believers to go on their way, ver. 22, 23.

1 THE mighty God, the Lord
hath spoken, and did call
The earth, from rising of the sun,
to where he hath his fall.

2 From out of Zion hill,
which of excellency
And beauty the perfection is,
God ſhined glorioufly.

3 Our God ſhall ſurely come,
keep ſilence ſhall not he:
Before him fire ſhall waſte, great ſtorms
ſhall round about him be.

4 Unto the heavens clear
he from above ſhall call,
And to the earth likewiſe, that he
may judge his people all.

5 Together let my Saints
unto me gather'd be:
Thoſe that by ſacrifice have made
a covenant with me.

6 And then the Heav'ns ſhall
his righteouſneſs declare:
Becauſe the Lord himſelf is he
by whom men judged are.

7 My people Iſra'l hear,
ſpeak will I from on High;
Againſt thee I will teſtify:
God, ev'n thy God, am I.

8 I, for thy ſacrifice,
no blame will on thee lay,
Nor for burnt-off'rings, which to me
thou off'red'ſt ev'ry day.

9 I'll take no calf, nor goats,
from houſe or fold of thine.

10 For beaſts of foreſts, cattle all
on thouſand hills are mine.

11 The fowls on mountains high
are all to me well kown:
Wild beasts, which in the fields do lye,
ev'n they are all mine own.

12 Then, if I hungry were,
I would not tell it thee:
Because the world, and fulness all
thereof, belongs to me.

13 Will I eat flesh of bulls?
or goats blood drink will I?

14 Thanks offer thou to God, and pay
thy vows to the most High.

15 And call upon me when
in trouble thou shalt be;
I will deliver thee, and thou
my Name shalt glorify.

16 But to the wicked man
God saith, My laws and truth
Shouldst thou declare? how dar'st thou
my cov'nant in thy mouth? [take

17 Sith thou instruction hat'st,
which should thy ways direct:
And sith my words behind thy back
thou cast'st, and dost reject.

18 When thou a thief didst see,
with him thou didst consent,
And with the vile adulterers
partaker on thou went.

19 Thou giv'st thy mouth to ill,
thy tongue deceit doth frame.

20 Thou sitt'st and 'gainst thy brother speak'st
thy mother's son dost shame.

21 Becauſe I ſilence kept,
while thou theſe things haſt wrought;
That I was altogether like
thyſelf, hath been thy thought:
Yet I will thee reprove,
and ſet before thine eyes
In order ranked thy miſdeeds,
and thine iniquities.

22 Now, ye that God forget,
this carefully conſider,
Leſt I in pieces tear you all,
and none can you deliver.

23 Whoſo doth offer praiſe,
me glorifies: and I
Will ſhew him God's ſalvation,
that orders right his way.

Another of the ſame.

1 THE mighty God, the Lord, hath ſpoke,
and call'd the earth upon,
Ev'n from the riſing of the ſun,
unto his going down.

2 From out of Zion his own hill,
where the perfection high
Of beauty is, from thence the Lord
hath ſhined glorioufly.

3 Our God ſhall come, and ſhall no more
be ſilent, but ſpeak out:
Before him fire ſhall waſte, great ſtorms
ſhall compaſs him about.

4 He to the Heavens from above,
and to the earth below
Shall call, that he his judgments may
before his people ſhow.

5 Let all my Saints together be
unto me gathered;
Thoſe that by ſacrifice with me
a covenant have made.
6 And then the Heavens ſhall declare
his righteouſneſs abroad;
Becauſe the Lord himſelf doth come,
none elſe is judge but God.
7 Hear, O my people, and I'll ſpeak;
O Iſrael by name,
Againſt thee I will teſtify;
God, ev'n thy God I am.
8 I, for thy ſacrifices few,
reprove thee never will,
Nor for burnt-off'rings to have been
before me off'red ſtill.
9 I'll take no bullock, nor he-goats,
from houſe nor folds of thine.
10 For beaſts of foreſts, cattle all
on thouſand hills are mine.
11 The fowls are all to me well known,
that mountains high do yield:
And I do challenge as mine own
the wild beaſts of the field.
12 If I were hungry, I would not
to thee for need complain;
For earth, and all its fulneſs, doth
to me of right pertain.
13 That I to eat the fleſh of bulls
take pleaſure, doſt thou
Or that I need to quench
the blood of goats

14 Nay, rather unto me, thy God,
thankſgiving offer thou;
To the moſt High perform thy word,
and fully pay thy vow.
15 And in the day of trouble great,
ſee that thou call on me:
I will deliver thee, and thou
my name ſhalt glorify.
16 But God unto the wicked ſaith,
Why ſhouldſt thou mention make
Of my commands? how dar'ſt thou in
thy mouth my cov'nant take?
17 Sith it is ſo, that thou doſt hate
all good inſtruction,
And ſith thou caſt'ſt behind thy back,
and ſlight'ſt my words each one.
18 When thou a thief didſt ſee, then ſtraight
thou joind'ſt with him in ſin,
And with the vile adulterers
thou haſt partaker been.
19 Thy mouth to evil thou doſt give,
thy tongue deceit doth frame.
20 Thou ſitt'ſt and 'gainſt thy brother ſpeak'ſt
thy mother's ſon to ſhame.
21 Theſe things thou wickedly haſt done,
and I have ſilent been:
Thou thought'ſt that I was like thyſelf,
and did approve thy ſin:
But I will ſharply thee reprove,
and I will order right
Thy ſins and thy tranſgreſſions,
in preſence of thy ſight.

22 Consider this, and be afraid,
ye that forget the Lord,
Lest I in pieces tear you all,
when none can help afford.
23 Who off'reth praise, me glorifies:
I will shew God's salvation
To him that ordereth aright
his life and conversation.

PSALM LI.

To the chief Musician, a Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba.

The Psalmist in the sad sense of his guiltiness, prayeth for remission of sin, with an eye to the Lord's large mercy, ver. 1, 2. and followeth his petition with a deep and hearty confession of his sinfulness, ver. 3, 4, 5, 6. He prayeth the second time for remission of sin, with an eye toward the blood of the Messiah, ver. 7. and followeth it with another petition for comfort to his afflicted spirit, ver. 8. He prayeth for remission of sins the third time, ver. 9. and followeth it with another petition for renewed comfort of the Holy Spirit, and for removal of felt wrath, with a promise of making use thereof, to the edification of God's people, ver. 10, 11, 12, 13. He prayeth for remission of sin the fourth time, and namely of that particular sin, wherewith for the present his conscience was most troubled, ver. 14 and he followeth it with another petition, for enabling of him for a more spiritual and sincere manner of serving God hereafter, renouncing all confidence in the external ceremonies of the law, ver. 15, 16, 17. And last of all, he prayeth for mercy to the Church, ver. 18, 19.

1 AFTER thy loving-kindness, Lord,
have mercy upon me:
For thy compassions great, blot out
all mine iniquity.
2 Me cleanse from sin, and th'roughly wash
from mine iniquity.
3 For my transgressions I confess:
my sin I ever see.

4 'Gainſt thee, thee only have I ſinn'd,
in thy ſight done this ill:
That when thou ſpeak'ſt thou may'ſt be juſt,
and clear in judging ſtill.

5 Behold, I in iniquity
was form'd the womb within:
My mother alſo me conceiv'd
in guiltineſs and ſin.

6 Behold, thou in the inward parts
with truth delighted art:
And wiſdom thou ſhalt make me know
within the hidden part.

7 Do thou with hyſſop ſprinkle me
I ſhall be cleanſed ſo:
Yea, waſh thou me, and then I ſhall
be whiter than the ſnow.

8 Of gladneſs and of joyfulneſs
make me to hear the voice:
That ſo theſe very bones, which thou
haſt broken, may rejoice.

9 All mine iniquities blot out;
thy face hide from my ſin.

10 Create a clean heart, Lord, renew,
a right ſp'rit me within.

11 Caſt me not from thy ſight; nor take
thy holy Sp'rit away.

12 Reſtore me thy Salvation's joy;
with thy free Sp'rit me ſtay.

13 Then will I teach thy ways unto
thoſe that tranſgreſſors be;
And thoſe that ſinners are, ſhall then
be turned unto thee.

14 O God, of my salvation God,
me from blood-guiltiness
Set free: then shall my tongue aloud
sing of thy righteousness.
15 My closed lips, O Lord, by thee
let them be opened;
Then shall thy praises by my mouth
abroad be published.
16 For thou desir'st not sacrifice,
else would I give it thee:
Nor wilt thou with burnt-offering
at all delighted be.
17 A broken spirit is to God
a pleasing sacrifice:
A broken and a contrite heart,
Lord, thou wilt not despise.
18 Shew kindness, and do good, O Lord,
to Zion, thine own hill,
The walls of thy Jerusalem
build up, of thy good will.
19 Then righteous off'rings shall thee please,
and off'rings burnt, which they,
With whole burnt-off'rings, and with calves,
shall on thine altar lay.

PSALM LII.

To the chief Musician, Maschil, a Psalm of David, when Doeg, the Edomite, came and told Saul, and said unto him, David is come to the house of Abimelech.

The scope of the Psalmist is to shew, that Doeg his enemy had no reason to glory in the favour of the court, purchased by his false and cruel calumnies against him, and the Lord's Priests, which he proveth by four reasons: First, Because God's kindness could not be taken away by Doeg's cruel calumnies, ver. 1. Secondly, Because God should root out

Doeg out of the world for his wicked calumnies, ver. 3, 4, 5. Thirdly, Because Doeg would be made a laughing-stock and matter of derision to the Godly, ver. 6, 7. Fourthly, Because maugre his malice, David should be blessed as a Believer in God, and a true worshipper of him, ver. 8. Whereupon he concludeth with praise to God, ver. 9.

1 WHY dost thou boast, O mighty man,
of mischief and of ill?
The goodness of Almighty God
endureth ever still.

2 Thy tongue mischievous calumnies
deviseth subtilly:
Like to a razor, sharp to cut,
working deceitfully.

3 Ill more than good, and more than truth
thou lovest to speak wrong.

4 Thou lovest all devouring words,
O thou deceitful tongue.

5 So God shall thee destroy for ay,
remove thee, pluck thee out
Quite from thy house, out of the land
of life he shall thee root.

6 The righteous shall it see, and fear,
and laugh at him they shall.

7 Lo, this the man is, that did not
make God his strength at all:
But he, in his abundant wealth,
his confidence did place;
And he took strength unto himself
from his own wickedness.

8 But I am in the house of God
like to an olive green:
My confidence for ever hath
upon God's mercy been.

9 And I for ever will thee praise,
because thou hast done this:
I on thy name will wait, for good
before thy Saints it is.

PSALM LIII.

To the chief Musician, upon Mahalath, Maschil, a Psalm of David.

As in the fourteenth Psalm, so here, David comforteth himself, and the rest of the Godly in their sad sufferings which they felt from godless men, lying in the miserable condition of nature, ver. 1, 2, 3. The grounds of comfort are three: The first, Because God was engaged in the sufferings of his own, and would plead their controversy against the wicked, ver. 4. The next, Because God's judgments were to come on all the persecutor's of the Godly, ver. 5. And the third, Because there is hope of the full salvation of the Godly in Christ, ver. 6. Comparing this Psalm with Psalm 14. wherein the enmity of the wicked against the Godly, and the comfort of the godly in that case, in this place are the same which are set down there; We learn, that as the Godly may fall oftner than once, in one case, under one and the same tentation, some sort of hard exercise and grief; so may they, and should they make use of some comforts, and bring to memory the same doctrines for that end, as the Church is taught to do, Psalm 14. and here in this Psalm.

1 THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile;
not one of them doth good.
2 The Lord upon the sons of men
from Heav'n did cast his eyes
To see if any one there was,
that sought God, and was wise.
3 They altogether filthy are,
they all are backward gone;
And there is none that doeth good,
no not so much as one.

4 Theſe workers of iniquity,
do they not know at all,
That they my people eat as bread,
and on God do not call?

5 Ev'n there they were afraid, and ſtood
with trembling all diſmay'd;
Whereas there was no cauſe at all
why they ſhould be afraid:
For God his bones that thee beſieg'd
hath ſcattered all abroad;
Thou haſt confounded them, for they
deſpiſed are of God.

6 Let Iſra'l's help from Zion come:
when back the Lord ſhall bring
His captives, Jacob ſhall rejoice,
and Iſrael ſhall ſing.

PSALM LIV.

To the chief Muſician, on Neginoth, Maſchil, a Pſalm of David when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

David being betrayed by the Ziphims, Firſt, Doth make his prayer to God, for delivery, ver. 1, 2. Secondly, He ſtrengtheneth his faith by ſome reaſons, ver. 3. Thirdly, He is confident of his own delivery, and of God's judgments on the Ziphims, whereunto he ſubſcribes, ver. 4, 5. And laſt of all, he promiſeth praiſe to God for his own aſſured deliverance, ver. 6, 7.

1 SAVE me, O God, by thy great name,
and judge me by thy ſtrength.

2 My prayer hear, O God; give ear
unto my my words at length.

3 For they that ſtrangers are to me,
do up againſt me riſe;
Oppreſſors ſeek my ſoul, and God
ſet not before their eyes.

4 The Lord my God my helper is,
lo, therefore I am bold:
He taketh part with ev'ry one
that doth my soul uphold.
5 Unto mine enemies he shall
mischief and ill repay:
O for thy truth's sake cut them off,
and sweep them clean away.
6 I will a sacrifice to thee
give with free willingness;
Thy name, O Lord, because 'tis good,
with praise I will confess.
7 For he hath me delivered
from all adversities;
And his desire mine eye hath seen
upon mine enemies.

PSALM LV.

To the chief Musician, on Neginoth, Maschil, a Psalm of David.

This Psalm containeth this doctrine, That albeit Christ and his followers may be in great straits by the treachery of their pretended friends, yet through God's favour they shall be delivered, as David felt in experience. The use of which doctrine is subjoined in the end of the Psalm, which well agreeth with the Psalmist's condition in the time of Absalom's and Achitophel's conspiracy.

The parts of the Psalm we may make these three. In the first is set down his sorrowful supplication, to ver. 16. In the next, his comforting of himself in the Lord his deliverer, to ver. 22. In the third, Use of his experience, in the two last verses.

In his supplication he prayeth in the first place for a gracious hearing, because of the calumnies and cruelties of his enemies, ver. 1, 2, 3. In the next place, He setteth down his pitiful condition of mind, ver. 4, 5. Making him to wish to be far from the company of these conspirators, which were combined against him, ver. 6, 7, 8. In the third place, he prayeth to God to confound their counsels, because the whole city was in an uproar against him, seeking how to execute their mischievous plot, ver. 9, 10, 11. In the

fourth place, he condescends upon a more particular reason of his prayer for confounding their counsels, because the plotter of the conspiracy had been most intimate in his familiarity, and deep upon his counsel, ver. 12, 13, 14. Whereupon in the last place by way of prayer, he prophesieth of the curse of God to come upon them, ver. 15.

In the second part of the Psalm he comforteth himself in God. First, By his resolution constantly to depend upon God, and hopefully to pray, ver. 16, 17. Secondly, By his former experiences of deliverances granted to him before, ver. 18. Thirdly, Because he was assured God should take order with his enemies for their treacherous breach of covenant, and plaistering of their malicious designs with fair pretences, and deep dissimulation, ver 19, 20, 21.

In the third part of the Psalm are the uses of this experience, ver. 22, 23.

1 LORD, hear my pray'r, hide not thyself
from my intreating voice:
2 Attend and hear me, in my plaint
I mourn, and make a noise.
3 Because of th' en'my's voice, and for
lewd men's oppression great:
On me they cast iniquity,
and they in wrath me hate.
4 Sore pain'd within me is my heart:
death's terrors on me fall.
5 On me comes trembling, fear, and dread,
o'erwhelmed me withal.
6 O that I like a dove had wings!
said I, then would I flee
Far hence, that I might find a place
where I in rest might be.
7 Lo, then far off I wander would,
and in the desart stay.
8 From windy storm, and tempest I
would haste to 'scape away.
9 O Lord, on them destruction bring,
and do their tongues divide;

For in the city violence
and ſtrife I have eſpy'd.
10 They day and night upon the walls
do go about it round:
There miſchief is, and ſorrow there
in midſt of it is found.
11 Abundant wickedneſs there is
within her inward part:
And from her ſtreets, deceitfulneſs
and guile do not depart.
12 He was no foe that me reproach'd,
then that endure I could;
Nor hater that did 'gainſt me boaſt,
from him me hide I would.
13 But thou, man, who mine equal, guide,
and mine acquaintance waſt.
14 We join'd ſweet counſels to God's houſe,
in company we paſt.
15 Let death upon them ſeize, and down
let them go quick to hell:
For wickedneſs doth much abound
among them where they dwell.
16 I'll call on God; God will me ſave.
17 I'll pray, and make a noiſe
At ev'ning, morning, and at noon;
and he ſhall hear my voice.
18 He hath my ſoul delivered,
that it in peace might be,
From battle that againſt me was:
for many were with me.
19 The Lord ſhall hear and them afflict,
of old who hath abode:

Becauſe they never changes have,
therefore they fear not God.
20 'Gainſt thoſe that were at peace with him
he hath put forth his hand:
The covenant that he had made,
by breaking he profan'd.
21 More ſmooth than butter were his words
while in his heart was war:
His ſpeeches were more ſoft than oil,
and yet drawn ſwords they are.
22 Caſt thou thy burthen on the Lord,
and he ſhall thee ſuſtain:
Yea, he ſhall cauſe the righteous man
unmoved to remain.
23 But thou, O Lord my God, thoſe men
in juſtice ſhalt o'erthrow,
And in deſtruction's dungeon dark
at laſt ſhall lay them low:
The bloody and deceitful men
ſhall not live half their days,
But unto thee with confidence
I will depend always.

PSALM LVI.

To the chief Muſician, upon Jonath-elem-rechokim, Michtam of David, when the Philiſtines took him in Gath.

David flying from Saul to the country of the Philiſtines, (as we read, 1 Sam. xxi, 13) is apprehended, he prayeth to God, and is delivered. There are two parts of the Pſalm: In the former part there are three conflicts of David's faith with his trouble and tentation, and three victories. The firſt conflict is in prayer, laying forth his enemies carriage againſt him, ver. 1, 2. And his victory by faith, ver. 3. 4. The ſecond conflict in his complaint he maketh againſt his enemies, ver. 5, 6. And his ſecond victory by faith, ver. 7. His third conflict is by laying forth his mournful condition

before God, with hope to be regarded, ver. 8. And his third and greatest victory by faith, ver. 9, 10, 11. In the latter part of the Psalm is David's obligation, thankfully to acknowledge his merciful delivery, with a petition for grace to persevere in the course of obedience under God's protection, ver. 12, 13.

1 SHEW mercy, Lord, to me, for man
would swallow me outright.:
He me oppresseth, while he doth
against me daily fight.
2 They daily would me swallow up,
that hate me spitefully:
For they be many that do fight
against me, O most High.
3 When I'm afraid, I'll trust in thee.
4 In God I'll praise his word:
I will not fear what flesh can do,
my trust is in the Lord.
5 Each day they wrest my words their thoughts
'gainst me are all for ill.
6 They meet, they lurk, they mark my steps,
waiting my soul to kill.
7 But shall they by iniquity
escape thy judgment so?
O God, with indignation, down
do thou the people throw.
8 My wand'rings all what they have been
thou know'st, their number took:
Into thy bottle put my tears;
are they not in thy book?
9 My foes shall, when I cry, turn back:
I know't, God is for me.
10 In God his word I'll praise: his word
in God shall praised be.

11 In God I truſt: I will not fear
what man can do to me.
12 Thy vows upon me are, O God:
I'll render praiſe to thee.
13 Wilt thou not, who from death me ſav'd,
my feet from falls keep free,
To walk before God in the light
of thoſe that living be?

PSALM LVII.

To the chief Muſician, Al-taſchith, Michtam of David, when he fled from Saul in the cave.

This Pſalm of David, as many other his Pſalms, doth repreſent the condition of his ſpirit, both in the time of his trouble, and after the delivery: What was his exerciſe in the cave, and what was his condition after he was delivered out of that danger, whereof we read, 1 Sam. xxiv. There are two parts of the Pſalm: The firſt containeth his prayer for deliverance, which is preſſed by ſix arguments, all ſerving to ſtrengthen his faith: The firſt becauſe he truſted in God, ver. 1. The ſecond, becauſe he reſolved to inſiſt in prayer till he were heard, ver. 2. The third, Becauſe he hoped certainly to find notable delivery from his extraordinary danger, ver. 3. The fourth, Becauſe his enemies were beaſtly cruel, ver. 4. The fifth, Becauſe this mercy might contribute much to the glorifying of God, ver. 5. The ſixth is from the low condition whereunto his ſpirit is brought, by their crafty and cruel purſuit of him, ver. 6. In the reſt of the Pſalm is his thankſgiving, conſiſting of five parts. The firſt is the acknowledgement of the mercy and delivery granted, ver. 6. The next is his fixt reſolution to praiſe God for it, ver. 7. The third is the up-ſtirring of tongue and hand, and the whole man to praiſe God, ver. 8. The fourth is a promiſe to tranſmit the knowledge of God's mercy to other nations, ver. 9. The fifth is the acknowledgement of the glory of this mercy, with a wiſh that it might be more and more ſeen and acknowledged, by giving new experience of it, ver. 10, 11.

1 BE merciful to me, O God,
thy mercy unto me.
Do thou extend, becauſe my ſoul
doth put her truſt in thee:

Yea, in the ſhadow of thy wings
my refuge I will place,
Until theſe ſad calamities
do wholly over paſs.

2 My cry I will cauſe to aſcend
unto the Lord moſt High;
To God, who doth all things for me
perform moſt perfectly.

3 From Heav'n he ſhall ſend down, and me
from his reproach defend,
That would devour me: God his truth
and mercy forth ſhall ſend.

4 My ſoul among fierce lions is,
I fire-brands live among;
Mens' ſons, whoſe teeth are ſpears and
a ſharp ſword is their tongue [darts,

5 Be thou exalted very high
above the Heav'ns, O God:
Let thou thy glory be advanc'd
o'er all the earth abroad.

6 My ſoul's bow'd down, for they a net
have laid, my ſteps to ſnare:
Into the pit, which they have digg'd
for me, they fall'n are.

7 My heart is fix'd, my heart is fix'd,
O God: I'll ſing, and praiſe.

8 My glory wake, wake pſalt'ry, harp:
myſelf I'll early raiſe.

9 I'll praiſe thee 'mong the people, Lord,
'mong nations ſing will I.

10 For great to Heav'n thy mercy is,
thy truth is to the ſky.

11 O Lord, exalted be thy name
above the Heav'ns to ſtand:
Do thou thy glory far advance
above both ſea and land.

PSALM LVIII.

To the chief Muſician, Al-taſchith, Michtam, of David.

The Pſalmiſt being oppreſſed by the calumnies of the courtiers of King Saul, and by the Senators of the courts of juſtice, who ſhould have provided againſt the oppreſſion of the ſubjects, chargeth them in the firſt part of this Pſalm, as moſt guilty of injuſtice done to him, ver. 1, 2, 3, 4, 5. In the ſecond part, He prayeth againſt them, that God would execute judgment upon them, ver. 6, 7, 8. And in the third part, He pronounceth the ſentence of their deſerved deſtruction, ver. 9, 10, 11. From this experience of the Prophet, we may ſee what ſtrong parties, and hard oppoſition the Godly may meet with in the defence of a good cauſe, and how neceſſary it is in ſuch trials to exerciſe our faith, and to exalt God above all oppoſite powers, that we may be borne out, and get conſolation and victory in the Lord.

1 DO ye, O congregation,
indeed ſpeak righteouſneſs?
O ye that are the ſons of men,
judge ye with uprightneſs?
2 Yea, ev'n within your very hearts
ye wickedneſs have done,
And ye the vi'lence of your hands
do weigh the earth upon.
3 The wicked men eſtranged are,
ev'n from the very womb:
They, ſpeaking lies, do ſtray as ſoon
as to the world they come.
4 Unto a ſerpent's poiſon like
their poiſon doth appear;
Yea, they are like the adder deaf,
that cloſely ſtops her ear:

5 That so she may not hear the voice
of one that charm her would,
No, not tho' he most cunning were,
and charm most wisely could.
6 Their teeth, O God, within their mouth
break thou in pieces small:
The great teeth break thou out, O Lord,
of these young lions all.
7 Let them like waters melt away,
which downward still do flow:
In pieces cut his arrows all,
when he shall bend his bow.
8 Like to a snail that melts away,
let each of them be gone:
Like woman's birth untimely, that
they never see the sun.
9 He shall them take away before
your pots the thorns can find,
Both living, and in fury great,
as with a stormy wind.
10 The righteous, when he vengeance sees,
he shall be joyful then:
The righteous one shall wash his feet
in blood of wicked men.
11 So men shall say, The righteous man
reward shall never miss:
And, verily, upon the earth
a God to judge there is.

PSALM LIX.

To the chief Musician, Al-taschith, Michtam of David, when Saul sent, and they watched the house to kill him.

David in present danger of his life by Saul, (who having David inclosed within the city and within his own house, thought surely to have killed him, as we read, 1 Sam. xix. 11.) prayeth to God for deliverance, ver. 1, 2. and for a reason of his prayer, maketh a complaint against his enemies, ver. 3, 4. In the next place, He prayeth the second time for delivery to himself, and judgment against his enemies, ver. 5. and complaineth of them the second time, ver 6, 7. In the third place, He declareth his confidence to be delivered, ver. 8, 9, 10. In the fourth place, He maketh imprecation against his enemies for their wickedness, ver. 11, 12, 13, 14, 15. And in the last place, He promiseth thanks to God for his delivery, whereof he was assured before it came, ver. 16, 17.

1 MY God, deliver me from those
that are mine enemies:
And do thou me defend from those
that up against me rise.

2 Do thou deliver me from them
that work iniquity;
And give me safety from the men
of bloody cruelty.

3 For lo, they for my soul laid wait;
the mighty do combine
Against me, Lord, not for my fault,
nor any sin of mine.

4 They run, and without fault in me,
themselves do ready make:
Awake to meet me with thy help,
and do thou notice take.

5 Awake therefore, Lord God of hosts,
thou God of Israel,
To visit heathen all: spare none
that wickedly rebel.

6 At ev'ning they go to and fro:
they make great noise and sound
Like to a dog, and often walk
about the city round.

7 Behold, they belch out with their mouth,
and in their lips are 'swords;
For they do say thus, Who is he
that now doth hear our words?
8 But thou, O Lord, shalt laugh at them,
and all the heathen mock.
9 While he's in pow'r, I'll wait on thee:
for God is my high rock.
10 He of my mercy that is God,
betimes shall me prevent:
Upon mine en'mies God shall let
me see mine heart's content.
11 Them slay not, lest my folk forget;
but scatter them abroad
By thy strong pow'r; and bring them down
O thou our shield, and God.
12 For their mouth's sin; and for the words
that from their lips do fly,
Let them be taken in their pride,
because they curse and lye.
13 In wrath consume them, them consume,
that so they may not be:
And, that in Jacob God doth rule,
to th' earth's ends let them see.
14 At ev'ning let thou them return,
making great noise and sound
Like to a dog, and often walk
about the city round.
15 And let them wander up and down,
in seeking food to eat;
And let them grudge, when they shall not
be satisfy'd with meat.

16 But of thy pow'r I'll ſing aloud,
at morn thy mercy praiſe:
For thou to me my refuge waſt,
and tow'r in troublous days.
17 O God, thou art my ſtrength, I will
ſing praiſes unto thee:
For God is my defence, a God
of mercy unto me.

PSALM LX.

To the chief Muſician, upon Shuſhan-eduth, Michtam of David, to teach, when he ſtrove with Aram-naharaim, and with Aram-zobeth, when Joab returned and ſmote of Edom in the Valley of Salt, twelve thouſand.

This Pſalm is a prayer for the victory of Iſrael over their enemies, indited upon the Prophet when Iſrael was fighting with the Syrians and Edomites. It may be divided into three parts: In the firſt whereof, the Pſalmiſt prayeth for help more largely, ver. 1, 2, 3, 4, 5. In the ſecond part David is made confident of the victory, ver. 6, 7, 8, 9, 10. In the third part he repeateth his prayer more briefly, and his confidence of having the victory, ver. 11, 12.

1 O Lord, thou haſt rejected us,
and ſcatt'red us abroad;
Thou juſtly haſt diſpleaſed been;
return to us, O God.
2 The earth to tremble thou haſt made;
therein didſt breaches make:
Do thou thereof the breaches heal,
becauſe the land doth ſhake.
3 Unto thy people thou hard things
haſt ſhew'd, and on them ſent;
And thou haſt cauſed us to drink
wine of aſtoniſhment.

4 And yet a banner thou haſt giv'n
to them who thee do fear;
That it by them, becauſe of truth,
diſplayed may appear.
5 That thy beloved people may
deliver'd be from thrall:
Save with the pow'r of thy right hand,
and hear me when I call.
6 God in his holineſs hath ſpoke,
herein I will take pleaſure;
Shechem I will divide, and forth
will Succoth's valley meaſure.
7 Gilead I claim as mine by right;
Manaſſeh mine ſhall be;
Ephra'm is of mine head the ſtrength;
Judah gives laws for me.
8 Moab's my waſhing pot; my ſhoe
I'll over Edom throw;
And over Paleſtina's land
I will in triumph go.
9 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
10 O God, which hadeſt us caſt off,
this thing wilt thou not do?
Ev'n thou, O God, which dideſt not
forth with our armies go.
11 Help us from trouble: for the help
is vain which man ſupplies.
12 Thro' God we'll do great acts: he ſhall
tread down our enemies.

PSALM LXI.

To the chief Musician, upon Neginoth, a Psalm of David.

David now in his exile maketh his address to God in a sad condition, ver. 1, 2, 3. And is comforted in the Lord, and persuaded of his present and future happiness, ver. 4, 5. And of the perpetuity of the Kingdom of Christ, represented by him, to the comfort of all Christ's subjects in all ages, ver. 6, 7, 8.

1 O God, give ear unto my cry,
unto my pray'r attend.
2 From th' utmost corner of the land
my cry to thee I'll send.
What time my heart is overwhelm'd,
and in perplexity:
Do thou me lead unto the rock
that higher is than I.
3 For thou hast for my refuge been
a shelter by thy pow'r;
And for defence against my foes
thou hast been a strong tow'r.
4 Within thy tabernacle I
for ever will abide:
And under covert of thy wings
with confidence me hide.
5 For thou the vows that I did make,
O Lord, my God, didst hear:
Thou hast giv'n me the heritage
of those thy name that fear.
6 A life prolong'd for many days,
thou to the King shalt give:
Like many generations be
the years which he shall live.

7 He in God's presence his abode
for evermore shall have:
O do thou truth and mercy both
prepare, that may him save.
8 And so will I perpetually
sing praise unto thy name;
That, having made my vows, I may
each day perform the same.

PSALM LXII.

To the chief Musician, to Jeduthun, a Psalm of David.

This Psalm is the issue of a sore conflict, and inward combat, which David felt from the strong opposition of his irreconcileable adversaries, and from the lasting troubles which he sustained by their persecution, and by his friends forsaking of him, whereby he was put hard to it what to think or what to do: At length faith in God giveth him victory, and maketh him first to break forth in avowing of his faith and hope in God, ver. 1, 2. Next, To insult over his enemies as dead men, because of their sinful course, ver. 3, 4. Thirdly, To strengthen himself in his faith and hope, ver. 5, 6, 7. Fourthly, To exhort all men to trust in God, and to depend on him, for reasons set down, ver. 8, 9. and not to trust in oppression and robbery, for reasons set down, ver. 10, 11, 12.

1 MY soul with expectation
depends on God indeed:
My strength and my salvation doth
from him alone proceed.
2 He only my salvation is,
and my strong rock is he;
He only is my sure defence:
much mov'd I shall not be.
3 How long will ye against a man
plot mischief? ye shall all
Be slain: ye as a tott'ring fence
shall be, and bowing wall.

4 They only plot to caſt him down
from his excellency:
They joy in lyes: with mouth they bleſs,
but they curſe inwardly.

5 My ſoul, wait thou with patience
upon thy God alone:
On him dependeth all my hope
and expectation.

6 He only my ſalvation is,
and my ſtrong rock is he:
He only is my ſure defence;
I ſhall not moved be.

7 In God my glory placed is,
and my ſalvation ſure:
In God the rock is of my ſtrength,
my refuge moſt ſecure.

8 Ye people, place your confidence
in him continually;
Before him pour ye out your heart:
God is our refuge high.

9 Surely mean men are vanity,
and great men are a lye:
In balance laid, they wholly are
more light than vanity.

10 Truſt ye not in oppreſſion,
in robb'ry be not vain:
On wealth ſet not your hearts, when as
increaſed is your gain.

11 God hath it ſpoken once to me;
yea, this I heard again,
That power to Almighty God
alone doth appertain.

12 Yea, mercy also unto thee
belongs, O Lord, alone:
For thou according to his work
rewardest ev'ry one.

PSALM LXIII.

A Psalm of David, when he was in the wilderness of Judah.

We have in this Psalm David's exercise in his banishment, when he was hiding himself from Saul in the wilderness of Judah, wherein is set down his longing, and prayer after the benefit of the public ordinances, ver. 1, 2. and the fruits of a gracious and comfortable answer given to his prayer, in number four. The first is a resolution to follow spiritual duties, and in special to praise God, ver. 3. and to be a constant supplicant depending on God, ver. 4. and to take his contentment in God and in his praises, ver. 5, 6. and joyfully to trust in God's mercy, ver. 7. The second fruit is the acknowledgement of God's power, sustaining him in his adherence unto God, practised by him for time past, and purposed for time to come, ver. 8. The third fruit is confidence of the destruction of his enemies, ver. 9, 10. The fourth is assurance that he shall receive the Kingdom promised unto him, to the confusion of all such as did slander him as a traitor.

1 LORD, thee my God I'll early seek:
my soul doth thirst for thee;
My flesh longs in a dry parch'd land,
wherein no waters be:
2 That I thy pow'r may behold,
and brightness of thy face,
As I have seen thee heretofore
within thy holy place.
3 Since better is thy love than life,
my lips thee praise shall give.
4 I in thy name will lift my hands,
and bless thee while I live.

5 Ev'n as with marrow, and with fat,
my ſoul ſhall filled be:
Then ſhall my mouth with joyful lips
ſing praiſes unto thee.
6 When I do thee upon my bed
remember with delight,
And when on thee I meditate
in watches of the night.
7 In ſhadow of thy wings I'll joy,
for thou mine help haſt been.
8 My ſoul thee follows hard: and me
thy right hand doth ſuſtain.
9 Who ſeek my ſoul to ſpill, ſhall ſink
down to earth's loweſt room.
10 They by the ſword ſhall be cut off,
and foxes prey become.
11 Yet ſhall the King in God rejoice,
and each one glory ſhall
That ſwear by him; but ſtopp'd ſhall be
the mouth of liars all.

PSALM LXIV.

To the chief Muſician, a Pſalm of David.

This Pſalm hath two parts: In the former is David's heavy complaint unto God againſt his deadly enemies, laid forth before God in ſundry particular evidences of their malice, ver. 1, 2, 3, 4, 5, 6. And in the latter part is the Lord's comfortable anſwer unto him, by giving him aſſurance of God's judgment coming on them, to their own and others aſtoniſhment, and to the comfort of theGodly, ver.7, 8, 9, 10.

1 WHEN I to thee my prayer make,
Lord to my voice give ear;
My life ſave from the enemy
of whom I ſtand in fear:

2 Me from their ſecret counſel hide
who do live wickedly;
From inſurrection of thoſe men
that work iniquity:
3 Who do their tongues with malice whet,
and make them cut like ſwords;
In whoſe bent bows are arrows ſet,
ev'n ſharp and bitter words:
4 That they may at the perfect man
in ſecret aim their ſhot;
Yea, ſuddenly they dare at him
to ſhoot, and fear it not.
5 In ill encourage they themſelves,
and their ſnares cloſe do lay:
Together conference they have,
who ſhall them ſee? they ſay.
6 They have ſearch'd out iniquities,
a perfect ſearch they keep:
Of each of them the inward thought,
and every heart is deep.
7 God ſhall an arrow ſhoot at them,
and wound them ſuddenly.
8 So their own tongue ſhall them confound:
all who them ſee ſhall fly.
9 And on all men a fear ſhall fall;
God's works they ſhall declare;
For they ſhall wiſely notice take
what theſe his doings are.
10 In God the righteous ſhall rejoice,
and truſt upon his might;
Yea, they ſhall greatly glory all,
in heart that are upright.

PSALM LXV.

To the chief Musician, a Psalm and Song of David.

This Psalm is all of God's praises. The proposition that he is to be praised, is set down, ver. 1. The reasons of his praise unto the end, are nine. The first whereof, is, Because he heareth prayer, ver. 2. The second, Because he mercifully pardoneth sins, ver. 3. The third, Because of his gracious purpose, and powerful prosecution of the decree of election, of his own redeemed ones, ver. 4. The fourth, Because of his defending of his Church in all places, ver. 5. The fifth, Is from the strength manifested in the framing and settling of the mountains, ver. 6. The sixth, From the wise and powerful over-ruling of all unruly and raging creatures, ver. 7. The seventh, Is from his preventing of troubles, which are coming to his Church, by terrifying all nations at the beholding of the tokens of his displeasure against the enemies of his people, ver. 8. The eighth argument is taken from the joyful peace granted sometimes to his people, ver. 8. The ninth argument of God's praise, is from the rich plenty of all necessary food, from year to year, which God provideth for maintenance of man and beast, and especially of his people Israel in their land, ver. 9, 10, 11, 12, 13.

1 PRAISE waits for thee in Zion, Lord:
to thee vows paid shall be.
2 O thou that hearer art of pray'r,
all flesh shall come to thee.
3 Iniquities, I must confess,
prevail against me do:
But as for our transgressions,
them purge away shalt thou.
4 Blest is the man whom thou dost chuse,
and mak'st approach to thee,
That he within thy courts, O Lord,
may still a dweller be:
We surely shall be-satisfy'd
with thy abundant grace,
And with the goodness of thy house,
ev'n of thy holy place.

5 O God of our ſalvation,
thou in thy righteouſneſs,
By fearful works unto our pray'rs
thine anſwer doſt expreſs:
Therefore the ends of all the earth,
and thoſe afar that be
Upon the ſea, their confidence,
O Lord, will place in thee.
6 Who being girt with pow'r, ſets faſt,
by his great ſtrength, the hills:
7 Who noiſe of ſeas, noiſe of their waves,
and people's tumult, ſtills.
8 Thoſe in the utmoſt parts that dwell,
are at thy ſigns afraid:
Th' out-goings of the morn and ev'n
by thee are joyful made.
9 The earth thou viſit'ſt, wat'ring it:
thou mak'ſt it rich to grow
WithGod's full flood: thou corn prepar'ſt,
when thou provid'ſt it ſo.
10 Her rigs thou wat'reſt plenteouſly:
her furrows ſetteleſt:
With ſhow'rs thou doſt her mollify,
her ſpring by thee is bleſt.
11 So thou the year moſt lib'rally
doſt with thy goodneſs crown;
And all thy paths abundantly
on us drop fatneſs down.
12 They drop upon the paſtures wide,
that do in deſarts ly:
The little hills on ev'ry ſide
rejoice right pleaſantly.

13 With flocks the pastures clothed be;
the vales with corn are clad:
And now they shout and sing to thee,
for thou hast made them glad.

PSALM LXVI.

To the chief Musician, a Song or Psalm.

This Psalm being all of praises, may be divided into three parts. In the first the Psalmist exhorteth all the earth to praise God, ver. 1, 2, 3, 4. and that because of the works which God did of old for his people, ver. 5, 6. and because he is able to do the like when he pleaseth, ver. 7. In the second part he exhorts the Church of Israel living with him in that age, to praise God for the late experience of God's goodness towards them, in the delivery granted to them out of their late trials, troubles, and sore vexations, ver. 8, 9, 10, 11, 12. In the third place, the Prophet expresseth his own purpose of thankfulness unto God for the large experience which he had in particular of God's mercies to himself, from ver. 13. to the end.

1 ALL lands, to God in joyful sounds,
aloft your voices raise.
2 Sing forth the honour of his name
and glorious make his praise.
3 Say unto God, How terrible
in all thy works art thou?
Through thy great pow'r thy foes to thee
shall be constrain'd to bow.
4 All on the earth shall worship thee,
they shall thy praise proclaim
In songs; they shall sing cheerfully
unto thy holy Name.
5 Come, and the works that God hath wrought,
with admiration see:
In's working to the sons of men,
most terrible is he.

6 Into dry land the ſea he turn'd,
and they a paſſage had;
Ev'n marching thro' the flood on foot,
there we in him were glad.
7 He ruleth ever by his pow'r,
his eyes the nations ſee:
O let not the rebellious ones
lift up themſelves on high.

8 Ye people, bleſs our God, aloud
the voice ſpeak of his praiſe.
9 Our ſoul in life who ſafe preſerves,
our foot from ſliding ſtays.
10 For thou didſt prove and try us, Lord,
as men do ſilver try:
11 Brought'ſt us into the net, and mad'ſt
bands on our loins to lie.

12 Thou haſt caus'd men ride o'er our heads;
and tho' that we did paſs
Through fire and water, yet thou brought'ſt
us to a wealthy place.
13 I'll bring burnt off'rings to thy houſe:
to thee my vows I'll pay.
14 Which my lips utter'd, my mouth ſpake
when trouble on me lay.

15 Burnt-ſacrifices of fat rams
with incenſe I will bring:
Of bullocks and of goats I will
preſent an offering.
16 All that fear God, come here, I'll tell
what he did for my ſoul.
17 I with my mouth unto him cry'd,
my tongue did him extol.

18 If in my heart I sin regard,
the Lord me will not hear.
19 But surely God me heard, and to
my prayer's voice gave ear.
20 O let the Lord, our gracious God,
for ever blessed be,
Who turned not my pray'r from him,
nor yet his grace from me.

PSALM LXVII.

To the chief Musician, on Neginoth, a Psalm or Song.

This Psalm is a prophetical prayer for a blessing upon the Church of the Jews, for the good of the Gentiles, and enlarging of the Kingdom of Christ among them. The Petition is propounded, ver. 1, 2. In the next place is an acclamation with the Gentiles, glorifying of God at their in-bringing, now foreseen that it should come most certainly, ver. 3, 4. In the third place, the Church of the Jews do applaud the second time the conversion of the Gentiles, and their praising of God, promising to themselves, that by that means the increase of God's blessing on them shall follow, and the enlarging of the Kingdom of God through all the world, ver. 5, 6, 7.

1 LORD, bless and pity us:
shine on us with thy face.
2 That th' earth thy way, and nations all
may know thy saving grace.
3 Let people praise thee, Lord,
let people all thee praise.
4 O let the nations be glad,
in songs their voices raise:
Thou'lt justly people judge,
on earth rule nations all.
5 Let people praise thee, Lord; let them
praise thee, both great and small.

6 The earth her fruit shall yield:
our God shall blessing send.
7 God shall us bless, men shall him fear,
unto earth's utmost end.

Another of the same.

1 LORD, unto us be merciful,
do thou us also bless:
And graciously cause shine on us
the brightness of thy face:
2 That so thy way upon the earth
to all men may be known,
Also among the nations all
thy saving health be shown.
3 O let the people praise thee, Lord;
let people all thee praise.
4 O let the nations be glad,
and sing for joy always;
For rightly thou shalt people judge,
and nations rule on earth.
5 Let people praise thee, Lord; let all
the folk praise thee with mirth.
6 Then shall the earth yield her increase;
God, our God bless us shall.
7 God shall us bless; and of the earth
the ends shall fear him all.

PSALM LXVIII.

To the chief Musician, a Psalm or Song of David.

This Psalm is very suitable to that time, when David having gotten the victory over his enemies round about, did assemble all Israel, and carried the ark of God, now returned from the land of the Philistines, triumphantly out of the house of Obed-Edom, into the city of David, as a type of Christ.

ascension after the work of Redemption in the word. In which Psalm, after the manner that Moses prayed unto God, or to Christ who was to be incarnate, when the ark did march, David prayeth here first against the Lord's enemies, ver. 1, 2. And then for the Lord's people, ver. 3. In the next place, He exhorteth all the Lord's people to praise God, ver. 4. and giveth twelve or thirteen reasons for it: First, Because of his mercy to the desolate and afflicted, ver. 5, 6. Secondly, Because of his wonderfulness and terribleness in delivering of his people out of bondage, as appeared in his bringing of his people out of Egypt, and thro' the wilderness, ver. 7, 8. Thirdly, Because of his fatherly care to entertain his redeemed people, as did appear in his nourishing of his Church in Canaan, ver. 9, 10. Fourthly, Because of the victories which he giveth usually to his people, when their enemies do invade them, ver. 11, 12. Fifthly, Because of the delivery which he will give to his people out of their most sad calamities, as he hath oftentimes given proof, ver. 13, 14. Sixthly, Because his Church is the most glorious kingdom in the world, being compared therewith, ver. 15, 16. Seventhly, Because Christ the King of the Church, hath all the Angels at his command to serve him; and having ended the Work of Redemption, was to ascend gloriously, for sending down gifts to his Church, and ruling of it, ver. 17, 18. Eighthly, Because of God's bounty to his people, in daily renewed mercies, till he perfect the work of their Salvation, ver. 19, 20. Ninthly, Because of his avenging of himself upon all his enemies, ver. 21. Tenthly, because God hath undertaken to work over again in effect, as need shall require, what he hath done in bringing his people out of Egypt, and in giving them victory over the Canaanites, ver. 22, 23. whereof the experience of his power, already manifested for Israel, was a proof and pledge sufficient, ver. 24, 25, 26, 27. Eleventhly, Because it was decreed by God, to establish his Church, and to make her strong by making Kings to become converts, ver. 28, 29. and that partly by treading down some of her enemies, ver. 30 and partly by making others, even some of her greatest enemies, to seek reconciliation with God, even her God, ver. 31. Twelfthly, He exhorteth to praise God, because of his omnipotent power, in conversion of kingdoms ready to be let forth for the defence of his people, ver. 32, 33, 34. and ready to overthrow their enemies, and all for the strengthening of his Church: for all which he exhorteth all to bless the Lord, ver. 35.

1 LET God arise, and scattered
let all his en'mies be:
And let all those that do him hate,
before his presence flee.

2 As ſmoke is driv'n, ſo drive thou them:
as fire melts wax away,
Before God's face let wicked men
ſo periſh and decay.

3 But let the righteous be glad:
let them before God's ſight
Be very joyful, yea, let them
rejoice with all their might.

4 To God ſing, to his name ſing praiſe:
extol him with your voice,
That rides on Heav'n by his name JAH,
before his face rejoice.

5 Becauſe the Lord a father is
unto the fatherleſs;
God is the widow's judge within
his place of holineſs.

6 God doth the ſolitary ſet
in fam'lies; and from bands
The chain'd doth free; but rebels do
inhabit parched lands.

7 O God, what time thou did'ſt go forth
before thy people's face;
And when thro' the great wilderneſs
thy glorious marching was;

8 Then at God's preſence ſhook the earth,
then drops from Heaven fell:
This Sinai ſhook before the Lord,
the God of Iſrael.

9 O God, thou to thine heritage
didſt ſend a plenteous rain,
Whereby thou, when it weary was,
didſt it refreſh again.

10 Thy congregation then did make
their habitation there:
Of thine own goodneſs for the poor,
O God, thou didſt prepare.
11 The Lord himſelf did give the word,
the word abroad did ſpread;
Great was the company of them
the ſame who publiſhed.
12 Kings of great armies foiled were,
and forc'd to flee away:
And women who remain'd at home,
did diſtribute the prey.
13 Tho' ye have lain among the pots,
like doves ye ſhall appear,
Whoſe wings with ſilver and with gold
whoſe feathers cov'red are.
14 When there th' Almighty ſcatt'red kings,
like Salmon's ſnow 'twas white.
15 God's hill is like to Baſhan hill,
like Baſhan hill for height.
16 Why do ye leap, ye mountains high?
this is the hill where God
Deſires to dwell, yea, God in it
for ay will make abode.
17 God's chariots twenty thouſand are,
thouſands of Angels ſtrong;
In's holy place God is, as in
mount Sinai them among.
18 Thou haſt O Lord, moſt glorious
aſcended up on high;
And, in triumph victorious, led
captive captivity:

Thou haſt received gifts for men,
for ſuch as did rebel:
Yea, ev'n for them, that God the Lord
in midſt of them might dwell.

19 Bleſt be the Lord, who is to us
of our ſalvation God;
Who daily with his benefits
us plenteouſly doth load.

20 He of ſalvation is the God,
who is our God moſt ſtrong:
And, unto God the Lord, from death
the iſſues do belong.

21 But ſurely God ſhall wound the head
of thoſe that are his foes;
The hairy ſcalp of him that ſtill
on in his treſpaſs goes.

22 God ſaid, My people I will bring
again from Baſhan hill;
Yea, from the ſea's devouring depths,
them bring again I will.

23 That in the blood of enemies
thy foot imbru'd may be,
And of thy dogs dipt in the ſame
the tongues thou mayeſt ſee.

24 Thy goings they have ſeen, O God,
the ſteps of majeſty
Of my God, and my mighty King,
within the ſanctuary.

25 Before went ſingers, players next
on inſtruments took way;
And them among the damſels were
that did on timbrels play.

26 Within the congregations,
bleſs God with one accord;
From Iſra'l's fountain do ye bleſs
and praiſe the mighty Lord.

27 With their prince, little Benjamin,
princes and counſel there
Of Judah were, there Zabulon's
and Napht'li's princes were. [ſtrong

28 Thy God commands thy ſtrength: make
what thou wrought'ſt for us, Lord.

29 For thy houſe at Jeruſalem,
kings ſhall thee gifts afford.

30 The ſpear-men's hoſt, the multitude
of bulls which fiercely look, [ſent,
Thoſe calves, which people have forth
O Lord, our God, rebuke,
Till every one ſubmit himſelf,
and ſilver pieces bring:
The people that delight in war,
diſperſe, O God and King.

31 Thoſe that be princes great, ſhall then
come out of Egypt lands,
And Ethiopia to God
ſhall ſoon ſtretch out her hands.

32 O all ye kingdoms of the earth,
ſing praiſes to this King,
For he is Lord that ruleth all,
unto him praiſes ſing.

33 To him that rides on heav'ns of heav'ns,
which he of old did found;
Lo, he ſends out his voice, a voice
in might that doth abound.

34 Strength unto God do ye aſcribe;
for his excellency
Is over Iſrael; his ſtrength
is in the clouds moſt high.

35 Thou'rt from thy temple dreadful, Lord,
Iſra'l's own God is he,
Who gives his people ſtrength and pow'r;
O let God bleſſed be.

PSALM LXIX.

To the chief Muſician upon Shoſhannim, a Pſalm of David.

David, as a Type of Chriſt, earneſtly dealeth with God for a delivery from his perplexed condition, and from the malice of his adverſaries; and doth find a comfortable event. There are three parts of the Pſalm. In the firſt, is his Prayer, ſix times preſented, and ſtrengthened with new reaſons, to ver. 22. In the ſecond part of the Pſalm, is his imprecation of ten plagues againſt his enemies, with ſome reaſons added for the juſtice of the inflicting the plagues, mentioned to ver. 29. In the third part, are four evidences of his victory from ver. 29. to the end. In all which, whatſoever is proper to the Type, is to be referred to the Type only; and whatſoever is fit alſo to be applied unto Chriſt the Antitype, muſt be referred to him only, in that ſenſe which is ſuitable to his Majeſty.

His prayer at firſt, is pronounced in few words: "Save me." The reaſons are four. The firſt, from the danger he was in, ver. 1, 2. The next, from his long and patient waiting for an anſwer to his prayer, ver. 3. The third, from the multitude, malice, and iniquity of his enemies, ver. 4. The fourth, is by way of atteſtation of God, that he was innocent of that whereof he was charged by his enemies, joined in with his humble acknowledging of whatſoever other ſins juſtice could charge upon him in any other reſpect, ver. 5.

1 SAVE me, O God, becauſe the floods
do ſo environ me,
That ev'n unto my very ſoul
come in the waters be.

2 I downward in deep mire do ſink,
where ſtanding there is none :
I am into deep waters come,
where floods have o'er me gone.

3 I weary with my crying am,
my throat is alſo dry'd.
Mine eyes do fail, while for my God
I waiting do abide.

4 Thoſe men that do without a cauſe
bear hatred unto me,
Than are the hairs upon mine head
in number more they be :
They that would me deſtroy, and are
mine en'mies wrongfully,
Are mighty : ſo, what I took not,
to render forc'd was I.

5 Lord, thou my folly know'ſt ; my ſins
not cover'd are from thee.

6 Let none that wait on thee be ſham'd,
Lord God of hoſts, for me.
O Lord, the God of Iſrael,
let none who ſearch do make,
And ſeek thee, be at any time
confounded for my ſake.

7 For I have borne reproach for thee ;
my face is hid with ſhame.

8 To brethern ſtrange, to mother's ſons
an alien I became.

9 Becauſe the zeal did eat me up,
which to thine houſe I bare :
And the reproaches caſt at thee,
upon me fallen are.

10 My tears and fasts, t' afflict my soul,
were turned to my shame.
11 When sackcloth I did wear, to them
a proverb I became.
12 The men that in the gate do sit,
against me evil spake:
They also that vile drunkards were,
of me their song did make.
13 But in an acceptable time
my pray'r, Lord, is to thee:
In truth of thy salvation, Lord,
and mercy great, hear me.
14 Deliver me out of the mire;
from sinking do me keep:
Free me from those that do me hate,
and from the waters deep.
15 Let not the flood on me prevail,
whose water overflows;
Nor deep me swallow, nor the pit
her mouth upon me close.
16 Hear me, O Lord, because thy love
and kindness is most good:
Turn unto me according to
thy mercies' multitude.
17 Nor from thy servant hide thy face;
I'm troubled, soon attend.
18 Draw near my soul, and it redeem:
me from my foes defend.
19 To thee is my reproach well known,
my shame and my disgrace:
Those that mine adversaries be
are all before thy face.

20 Reproach hath broke my heart, I'm full
of grief: I look'd for one
To pity me, but none I found;
comforters found I none.

21 They also bitter gall did give
unto me for my meat;
They gave me vinegar to drink,
when as my thirst was great.

22 Before them let their table prove
a snare: and do thou make
Their welfare and prosperity
a trap themselves to take.

23 Let thou their eyes so dark'ned be,
that sight may them forsake;
And let their loins be made by thee
continually to shake.

24 Thy fury pour thou out on them,
and indignation;
And let thy wrathful anger, Lord,
fast hold take them upon.

25 All waste and desolate let be
their habitation,
And in their tabernacles all
inhabitants be none.

26 Because him they do persecute,
whom thou didst smite before;
They talk unto the grief of those
whom thou hast wounded sore.

27 Add thou iniquity unto
their former wickedness;
And do not let them come at all
into thy righteousness.

28 Out of the book of life let them
be raz'd and blotted quite:
Among the juſt and righteous
let not their names be writ.

29 But now become exceeding poor
and ſorrowful am I;
By thy ſalvation, O my God,
let me be ſet on high.

30 The name of God I with a ſong
moſt cheerfully will praiſe;
And I, in giving thanks to him,
his name ſhall highly raiſe.

31 This to the Lord a ſacrifice
more gracious ſhall prove,
Than bullock, ox, or any beaſt
that hath both horn and hoof.

32 When this the humble men ſhall ſee,
it joy to them ſhall give:
O all ye that do ſeek the Lord,
your hearts ſhall ever live.

33 For God the poor hears, and will not
his priſoners contemn.

34 Let heav'n and earth, and ſeas him praiſe,
and all that move in them.

35 For God will Judah's cities build,
and he will Zion ſave:
That they may dwell therein, and it
in ſure poſſeſſion have.

36 And they that are his ſervants' ſeed
inherit ſhall the ſame:
So ſhall they have their dwelling there,
that love his bleſſed name.

PSALM LXX.

To the chief Musician, a Psalm of David, to bring to remembrance.

This Psalm is almost one in words with the latter end of Psalm xl. wherein David being in present danger of his life by his enemies, prayeth first, For speedy delivery, ver. 1. Next, For shameful disappointment to his enemies, ver. 2, 3. And thirdly, For a comfortable life to all the Godly, ver. 4. From which condition albeit he himself was very far for the present, yet he professeth he doth rely on God by faith, and prayeth for a timeous delivery, ver. 5.

1 LORD, haste me to deliver;
with speed, Lord, succour me.
2 Let them that for my soul do seek
sham'd and confounded be:
Turn'd back be they and sham'd,
that in my hurt delight:
3 Turn'd back be they, Ha, ha, that say,
their shaming to requite.
4 In thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love,
say still, God praised be.
5 I poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art,
O Lord, make no delay.

Another of the same.

1 MAKE haste, O God, me to preserve;
with speed, Lord, succour me.
2 Let them that for my soul do seek,
sham'd and confounded be:
Let them be turned back, and sham'd
that in my hurt delight.
3 Turn'd back be they, Ha, ha, that say,
their shaming to requite.

4 O Lord, in thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
5 But I both poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art;
O Lord, make no delay.

PSALM LXXI.

This Psalm is a Prayer of David's in his old age, requesting for delivery from the conspiracy of Absalom, wherein he wrestleth with the Lord by fervent supplication, in seven petitions, all tending to this purpose, that he may be delivered, to ver. 14. and from ver. 14. to the end, we have his confidence to be delivered, set forth in four evidences thereof. Absalom here is not named, nor is the particular case set down, otherwise than in general expressions, that so it may serve the better for the larger use of the Church of God, and of the particular members thereof in their afflictions.

1 O LORD my hope and confidence
is plac'd in thee alone:
Then let thy servant never be
put to confusion.
2 And let me, in thy righteousness,
from thee deliv'rance have:
Cause me escape; incline thine ear
unto me, and me save.
3 Be thou my dwelling rock, to which
I ever may resort:
Thou gav'st commandment me to save,
for thou'rt my rock and fort.
4 Free me, my God, from wicked hands,
hands cruel and unjust:
5 For thou, O Lord God, art my hope,
and, from my youth, my trust.

6 Thou from the womb didſt hold me up;
thou art the ſame, that me
Out of my mother's bowels took:
I ever will praiſe thee.
7 To many I a wonder am;
but thou'rt my refuge ſtrong.
8 Fill'd let my mouth be with thy praiſe,
and honour all day long.
9 O do not caſt me off, when as
old age doth overtake me:
And, when my ſtrength decayed is,
then do not thou forſake me.
10 For thoſe that are mine enemies
againſt me ſpeak with hate:
And they together counſel take
that for my ſoul lay wait.
11 They ſaid, God leaves him: him purſue
and take; none will him ſave.
12 Be thou not far from me, my God:
thy ſpeedy help I crave.
13 Confound, conſume them, that unto
my ſoul are enemies:
Cloth'd be they with reproach and ſhame
that do my hurt deviſe.
14 But I with expectation
will hope continually:
And yet with praiſes more and more
I will thee magnify.
15 Thy juſtice and ſalvation
my mouth abroad ſhall ſhow
Ev'n all the day; for I thereof
the numbers do not know.

16 And I will constantly go on
in strength of God the Lord;
And thine own righteousness, ev'n thine
alone, I will record.
17 For, ev'n from my youth, O God,
by thee I have been taught:
And hitherto I have declar'd
the wonders thou hast wrought.
18 And now, Lord, leave me not, when I
old and grey-headed grow:
Till to this age, thy strength and pow'r
to all to come I show.
19 And thy most perfect righteousness,
O Lord, is very high,
Who hast so great things done: O God,
who is like unto thee?
20 Thou, Lord, who great adversities,
and sore to me didst show,
Shalt quicken, and bring me again
from depths of earth below.
21 My greatness and my pow'r thou wilt
increase and far extend;
On every side, against all grief,
thou wilt me comfort send.
22 Thee, ev'n thy truth I'll also praise,
my God, with psaltery:
Thou holy One of Israel,
with harp I'll sing to thee.
23 My lips shall much rejoice in thee,
when I thy praises sound;
My soul, which thou redeemed hast,
in joy shall much abound.

24 My tongue thy justice shall proclaim,
continuing all day long:
For they confounded are and sham'd,
that seek to do me wrong.

PSALM LXXII.

A Psalm for Solomon.

In this Psalm, under the shadow of King Solomon's reign, Christ's gracious government is praised; and first, The Church is taught to pray for a blessing on King David and his son's government, including Christ's, ver. 1. Next, The answer is given by the Spirit of the Lord in a prophecy of the blessedness of the reign, and Kingdom of Christ the son of David, from ver. 2, to ver. 18. Thirdly, The use hereof is set down in thanksgiving unto God, ver. 18, 19. and herein is the accomplishment of all the desires of David, obtained by this satisfactory answer, ver. 20.

1 O Lord, thy judgments give the King,
his son thy righteousness.
2 With right he shall thy people judge,
thy poor with uprightness.
3 The lofty mountains shall bring forth
unto the people peace;
Likewise the little hills the same
shall do by righteousness.
4 The people's poor ones he shall judge,
the needy's children save;
And those shall he in pieces break,
who them oppressed have.
5 They shall thee fear, while sun and moon
do last, through ages all.
6 Like rain on mown grass he shall drop,
or show'rs on earth that fall.
7 The just shall flourish in his days,
and prosper in his reign:
He shall, while doth the moon endure,
abundant peace maintain.

8 His large and great dominion ſhall
from ſea to ſea extend:
It from the river ſhall reach forth
unto earth's utmoſt end.

9 They in the wilderneſs that dwell,
bow down before him muſt:
And they that are his enemies
ſhall lick the very duſt.

10 The Kings of Tarſhiſh, and the iſles,
to him ſhall preſents bring:
And unto him ſhall offer gifts
Sheba's and Seba's King.

11 Yea, all the mighty Kings on earth
before him down ſhall fall:
And all the nations of the world
do ſervice to him ſhall.

12 For he the needy ſhall preſerve,
when he to him doth call;
The poor alſo, and him that hath
no help of man at all.

13 The poor man, and the indigent,
in mercy he ſhall ſpare:
He ſhall preſerve alive the ſouls
of thoſe that needy are.

14 Both from deceit and violence,
their ſoul he ſhall ſet free:
And in his ſight right precious
and dear their blood ſhall be.

15 Yea, he ſhall live, and giv'n to him
ſhall be of Sheba's gold;
For him ſtill ſhall they pray, and he
ſhall daily be extoll'd.

16 Of corn an handful in the earth
on tops of mountains high,
With prosp'rous fruit shall shake, like trees
on Lebanon that be.
The city shall be flourishing,
her citizens abound
In number shall, like to the grass
that grows upon the ground.
17 His name for ever shall endure,
last like the sun it shall:
Men shall be blest in him, and blest
all nations shall him call.
18 Now blessed be the Lord our God,
the God of Israel,
For he alone doth wond'rous works
in glory that excel.
19 And blessed be his glorious name
to all eternity:
The whole earth let his glory fill:
Amen, so let it be.

[*The Prayers of David the son of Jesse are ended.*]

PSALM LXXIII.

A Psalm of Asaph.

The Psalmist setteth down here the doctrine of God's goodness to the faithful, however he seem to deal with him, ver. 1. and cleareth it by his own experience: Wherein first, After he had stumbled to see the wicked prosper in the world, comparing his own calamities with their prosperity, ver. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. he was like to be overcome with the tentation, and to forsake the course of godliness, ver. 13, 14. Next, With this tentation he wrestles, ver. 15, 16. And thirdly, He getteth the victory, by consulting the word of God, ver. 17, 18, 19, 20. In the last place, He maketh a fourfold use of this experience: the first whereof is, the acknowledging of his own weakness under the tentation, ver. 21, 22. The next is, Confessing of God's kindness to him in the time of tentation, ver. 23.

The third is, The confirming of his own faith for time to come, ver. 24, 25, 26 The fourth is, His resolution to draw more near to God hereafter, ver. 27, 28.

1 YET God is good to Israel,
to each pure hearted one.
2 But as for me, my steps near slipt,
my feet were almost gone.
3 For I envious was, and grudg'd
the foolish folk to see,
When I perceiv'd the wicked sort
enjoy prosperity.
4 For still their strength continueth firm;
their death of bands is free:
5 They are not toil'd as other men,
nor plagu'd as others be.
6 Therefore their pride, like to a chain,
them compasseth about:
And, as a garment, violence
doth cover them throughout.
7 Their eyes stand out with fat, they have
more than their hearts could wish.
8 They are corrupt, their talk of wrong
both loud and lofty is.
9 They set their mouth against the heav'ns
in their blasphemous talk;
And their reproaching tongue throughout
the earth at large doth walk.
10 His people oftentimes for this
look back, and turn about;
Sith waters of so full a cup
to these are poured out.
11 And thus they say, How can it be
that God these things doth know?
Or, can there in the Highest be
knowledge of things below?

12 Behold, these are the wicked ones,
yet prosper at their will
In worldly things, they do increase
in wealth and riches still.
13 I verily have done in vain,
my heart to purify;
To no effect in innocence
washed my hands have I.
14 For daily, and all day throughout,
great plagues I suffer'd have;
Yea, every morning I of new
did chastisement receive.
15 If in this manner foolishly
to speak I would intend,
Thy children's generation
behold, I should offend.
16 When I this thought to know, it was
too hard a thing for me.
17 Till to God's sanctuary I went;
then I their end did see.
18 Assuredly thou didst them set
a slipp'ry place upon:
Them suddenly thou castedst down
into destruction.
19 How, in a moment, suddenly
to ruin brought are they!
With fearful terrors utterly
they are consum'd away.
20 Ev'n like unto a dream, when one
from sleeping doth arise;
So thou, O Lord, when thou awak'st,
their image shalt despise.

21 Thus grieved was my heart in me,
and me my reins oppreſt.
22 So rude was I, and ignorant,
and in thy ſight a beaſt.
23 Nevertheleſs continually,
O Lord, I am with thee:
Thou doſt me hold by my right hand,
and ſtill upholdeſt me.
24 Thou with thy counſel, while I live,
wilt me conduct and guide;
And to thy glory afterward
receive me to abide.
25 Whom have I in the Heav'ns high,
but thee, O Lord, alone?
And in the earth, whom I deſire,
beſides thee there is none.
26 My fleſh and heart doth faint and fail,
but God doth fail me never:
For of my heart God is the ſtrength,
and portion for ever.
27 For lo, they that are far from thee
for ever periſh ſhall:
Them that a-whoring from thee go
thou haſt deſtroyed all.
28 But ſurely it is good for me
that I draw near to God:
In God I truſt, that all thy works
I may declare abroad.

PSALM LXXIV.

Maſchil of Aſaph.

Of this Pſalm there are three parts. In the firſt the pitiful lamentation of the Church preſented unto God, becauſe of the deſtruction of Jeruſalem, and burning of the temple

by the Chaldeans, to ver. 11. In the next, is the ſtrengthening of the faith and hope of God's people, that God would ſend a delivery, to ver. 18. In the third, There are ſundry petitions for relief of his people, reſtitution of his own work, and ſuppreſſion of his enemies, to the end of the Pſalm.

1 O God, why haſt thou caſt us off?
is it for evermore?
Againſt thy paſture-ſheep, why doth
thine anger ſmoke ſo ſore?
2 O call to thy rememberance
thy congregation,
Which thou haſt purchaſed of old,
ſtill think the ſame upon:
The rod of thine inheritance,
which thou redeemed haſt,
This Zion hill, wherein thou hadſt
thy dwelling in times paſt.
3 To theſe long deſolations
thy feet lift, do not tarry:
For all the ills thy foes have done
within thy ſanctuary.
4 Amidſt thy congregations
thine enemies do roar:
Their enſigns they ſet up, for ſigns
of triumph, thee before.
5 A man was famous, and was had
in eſtimation,
According as he lifted up
his ax thick trees upon.
6 But all at once with axes now
and hammers they go to;
And down the carved work thereof
they break and quite undo.

7 They fired have thy ſanctuary,
and have defil'd the ſame,
By caſting down unto the ground
the place where dwelt thy name.

8 Thus ſaid they in their hearts, Let us
deſtroy them out of hand:
They burnt up all the ſynagogues
of God within the land.

9 Our ſigns we do not now behold;
there is not us among
A prophet more, nor any one
that knows the time how long.

10 How long, Lord, ſhall the enemy
thus in reproach exclaim?
And ſhall the adverſary thus
always blaſpheme thy name?

11 Thy hand, ev'n thy right hand of might,
why doſt thou thus draw back?
O from thy boſom pluck it out,
for our deliv'rance ſake.

12 For certainly God is my King,
ev'n from the times of old,
Working, in midſt of all the earth,
ſalvation manifold.

13 The ſea by thy great pow'r to part
aſunder thou didſt make;
And thou the dragons' heads, O Lord,
within the waters brake.

14 The leviathan's head thou brak'ſt
in pieces, and didſt give
Him to be meat unto the folk
in wilderneſs that live.

15 Thou clav'ſt the fountain and the flood,
which did with ſtreams abound;
Thou dry'ſt the mighty waters up
unto the very ground.

16 Thine only is the day, O Lord,
thine alſo is the night;
And thou alone prepared haſt
the ſun and ſhining light.

17 By thee the borders of the earth
were ſettled ev'ry where:
The ſummer and the winter both
by thee created were.

18 That th' enemy reproached hath,
O keep it in record;
And that the fooliſh people have
blaſphem'd thy name, O Lord.

19 Unto the multitude do not
thy turtle's ſoul deliver;
The congregation of thy poor
do not forget for ever.

20 Unto thy cov'nant have reſpect:
for earth's dark places be
Full of the habitations
of horrid cruelty.

21 O let not thoſe that be oppreſs'd
return again with ſhame;
Let thoſe that poor and needy are
give praiſe unto thy name.

22 Do thou, O God, ariſe and plead
the cauſe that is thine own:
Remember how thou art reproach'd
ſtill by the fooliſh one.

23 Do not forget the voice of those
that are thine enemies:
Of those the tumult ever grows
that do against thee rise.

PSALM LXXV.

To the chief Musician, Al-taschith, a Psalm or Song of Asaph.

This Psalm doth well agree with the time of David's entry into the kingdom after Saul's death, before he was established King over all the tribes: wherein he with the Church, First, Doth thank God for bringing him wonderfully to a begun possession of a part of the kingdom, ver. 1. Secondly, He promiseth that when the Lord shall give him the rest of the kingdom in possession, to employ his power for righteous governing and settling of it, after it shall be put once in a right fraime, ver. 2, 3. Thirdly, He begins to triumph over the wicked that followed Saul, bringing to their mind the advertisement he had given them not to be proud in their places, ver. 4, 5. Partly, Because God had the disposing of preferments in his own hand, ver. 6, 7. And partly, Because albeit God gave to all his own children a taste of troubles, as he saw fit, yet the dregs of wrath were reserved for the wicked, ver. 8. Fourthly, He promiseth to praise God continually, for casting down the wicked, and exalting of the Godly, ver. 9, 10.

1 TO thee, O God, do we give thanks,
we do give thanks to thee:
Because thy wond'rous works declare
thy great name near to be.

2 I purpose when I shall receive
the congregation,
That I shall judgment uprightly
render to ev'ry one.

3 Dissolved is the land, with all
that in the same do dwell:
But I the pillars thereof do
bear up, and stablish well.

4 I to the fooliſh people ſaid,
do not deal fooliſhly;
And unto thoſe that wicked are,
lift not your horn on high.

5 Lift not your horn on high: nor ſpeak
6 with ſtubborn neck. But know,
That nor from eaſt, nor weſt, nor ſouth,
promotion doth flow.

7 But God is judge: he puts down one
and ſets another up.

8 For in the hand of God moſt High
of red wine is a cup:
'Tis full of mixture, he pours forth,
and makes the wicked all
Wring out the bitter dregs thereof,
yea, and they drink them ſhall.

9 But I for ever will declare;
I Jacob's God will praiſe.

10 All horns of lewd men I'll cut off;
but juſt men's horns will raiſe.

PSALM LXXVI.

To the chief Muſician on Neginoth, a Pſalm or Song of Aſaph.

This Pſalm of praiſe, given forth upon occaſion of ſome great deliverance of the Church, ſuch as was that when Senacherib's hoſt was deſtroyed, or ſome other like overthrow given to the enemy.

The ſum of the Pſalm is this, The Lord is glorious in his Church, and greatly to be prailed by his people, ſet down, ver. 1, 2. The reaſons given for this are ſix: The firſt, ver. 3. The ſecond, ver. 4. The third, ver. 5, 6. The fourth, ver. 7. The fifth, ver. 8, 9. The ſixth, ver. 10. The uſe whereof, with a reaſon for it, is ſet down, ver. 11, 12.

1 IN Judah's land God is well known:
his name's in Isra'l great.
2 In Salem is his tabernacle,
in Zion is his seat.
3 There arrows of the bow he brake,
the shield, the sword, the war.
4 More glorious thou than hills of prey,
more excellent art far.
5 Those that were stout of heart are spoil'd,
they slept their sleep outright:
And none of those their hands did find
that were the men of might.
6 When thy rebuke, O Jacob's God,
had forth against them past,
Their horses and their chariots both
were in a dead sleep cast.
7 Thou, Lord, ev'n thou art he that should
be fear'd, and who is he
That may stand up before thy sight,
if once thou angry be? [heard;
8 From Heav'n thou judgment caus'd be
the earth was still with fear.
9 When God to judgment rose, to save,
all meek on earth that were.
10 Surely the very wrath of man
unto thy praise redounds;
Thou to the remnant of his wrath
wilt set restraining bounds.
11 Vow to the Lord your God, and pay;
all ye that near him be,
Bring gifts and presents unto him,
for to be fear'd is he.

12 By him the sp'rits shall be cut off
of those that princes are;
Unto the kings that are on earth
he fearful doth appear.

PSALM LXXVII.

To the chief Musician, to Jeduthun, a Psalm of Asaph.

This Psalm doth express the deep exercise of the Psalmist, troubled with the sense of God's displeasure, and how he wrestled under this condition, and had deliverance from it, which is summarily propounded, ver. 1. and made plain more particularly in the rest of the Psalm; for first, he setteth down his trouble of mind, ver. 2, 3, 4. Secondly, His wrestling with the sense of felt wrath, ver. 5, 6, 7, 8, 9. Thirdly, His begun victory by faith, ver. 10, 11, 12. Fourthly, The settling of his mind by consideration of God's manner of dealing with his Church of old, to the end of the Psalm.

1 UNTO the Lord I with my voice,
I unto God did cry
Ev'n with my voice, and unto me
his ear he did apply.
2 I in my trouble sought the Lord:
my sore by night did run,
And ceased not: my grieved soul
did consolation shun.
3 I to rememb'rance God did call,
yet trouble did remain;
And overwhelm'd my spirit was,
whilst I did sore complain.
4 Mine eyes debarr'd from rest and sleep
thou makest still to wake:
My trouble is so great, that I
unable am to speak.

5 The days of old to mind I call'd,
and oft did think upon
The times and ages that are paſt
full many years agone.
6 By night my ſong I call to mind,
and commune with my heart;
My ſp'rit did carefully enquire
how I might eaſe my ſmart.
7 For ever will the Lord caſt off,
and gracious be no more?
8 For ever is his mercy gone?
fails his word evermore?
9 Is't true, that to be gracious
the Lord forgotten hath?
And that his tender mercies he
hath ſhut up in his wrath?
10 Then did I ſay, That ſurely this
is mine infirmity:
I'll mind the years of the right hand
of him that is moſt High.
11 Yea, I remember will the works
performed by the Lord:
The wonders done of old by thee,
I ſurely will record.
12 I alſo will of all thy works
my meditation make,
And of thy doings to diſcourſe
great pleaſure I will take.
13 O God, thy way moſt holy is
within thy ſanctuary:
And what God is ſo great in pow'r
as is our God moſt High?

14 Thou art the God that wonders doſt
by thy right hand moſt ſtrong;
Thy mighty pow'r thou haſt declar'd
the nations among.
15 To thine own people with thine arm
thou didſt redemption bring,
To Jacob's ſons, and to the tribes
of Joſeph that do ſpring.
16 The waters, Lord, perceived thee,
the waters ſaw thee well;
And they for fear aſide did flee:
the depths on trembling fell.
17 The clouds in water forth were pour'd,
ſound loudly did the ſky:
And ſwiftly through the world abroad
thine arrows fierce did fly.
18 Thy thunder's voice alongſt the heav'n
a mighty noiſe did make:
By light'nings light'ned was the world,
th' earth tremble did and ſhake.
19 Thy way is in the ſea, and in
the waters great thy path;
Yet are thy footſteps hid, O Lord,
none knowledge thereof hath.
20 Thy people thou didſt ſafely lead
like to a flock of ſheep,
By Moſes' hand and Aaron's thou
didſt them conduct and keep.

PSALM LXXVIII.

Maſchil of Aſaph.

In this Pſalm the Lord's Spirit doth ſtir up his people to make a right uſe of the Lord's work of juſtice and mercy ſet down in the holy Scripture; and to this end he giveth account of

God's dealing very mercifully with his people, and never in justice but when mercy was abused; and he sheweth also by the people's dealing with God unthankfully and deceitfully, whether he dealt mercifully or in justice with them.

The Psalm may be divided thus: After a preface to prepare the hearer for attention and observation of what he was to deliver, ver. 1, 2, 3, 4. he bringeth forth, first, The evidence of God's gracious care he had of his people, in giving them his blessed word, to teach unto them faith and obedience, ver. 5, 6, 7, 8. Secondly, The evidence of God's judgment against his people, who were put to flight before their foes, when they did not believe the Lord, and did not make use of his works among them, ver. 9, 10, 11. Thirdly, He setteth down how great things God did for them in Egypt, and in the wilderness, ver. 12, 13, 14, 15, 16. Fourthly, How they made no better use of these mercies, than to tempt God, and provoke him to wrath, ver. 17, 18, 19, 20. Fifthly, How for their tempting of God, he was angry at them for their unbelief, and not considering of the miraculous feeding of them with Manna, ver. 21, 22, 23, 24, 25. and how in wrath he satisfied their lust by sending quails for them, to eat flesh their fill, ver. 26, 27, 28, 29. Sixthly, How because they repented not of their provocation, the Lord did plague them, and they went on in their misbelief and disobedience; and God went on in the course of multiplying judgments on them, and cutting off multitudes of them, ver 30, 31, 32, 33. Seventhly, How they at last made a fashion of repenting and seeking of God, but proved in effect nothing but flattering and dissembling hypocrites, unconstant in the covenant, ver. 34, 35, 36, 37. Eighthly, How the Lord in mercy pitied and spared them many a time, notwithstanding all their provocations of his justice against them, ver. 38, 39, 40, 41. Ninthly, He setteth down the prime cause of all this their sin and misery, because they marked not, or made no use of the difference that God put between the Egyptians and them; nor how for their cause he had plagued the Egyptians with plague after plague, ver. 42, 43, 44, 45, 46, 47, 48, 49, 50, 51. and brought their fathers safely out of Egypt, when their enemies were drowned before their eyes, ver. 52, 53. Tenthly, He setteth down how the Lord perfected their journey to Canaan, and brought them to the possession of it, thrusting out the Canaanites, that they might have place, ver. 54, 55. Eleventhly, How they for all this, provoked God to anger with their idolatry and superstition, ver. 56, 57, 58. Twelfthly, How the Lord for this their oft repeated provocation, did miserably vex them in the days of Eli and Samuel, giving over his ark into the Philistines hand, and plaguing their country with variety of plagues, ver. 59, 60, 61, 62, 63, 64. Thirteenthly, How God of his free mercy put his enemies to

shame, and restored Religion and Liberty to the Church and Kingdom, ver. 65, 66. And last of all, How he brought them to a settled condition under David, who was a Type of Christ, ver. 67, 68, 69, 70, 71, 72.

1 ATTEND, my people, to my law,
thereto give thou an ear;
The words that from my mouth proceed
attentively do hear.
2 My mouth shall speak a parable,
and sayings dark of old:
3 The same which we have heard and known,
and us our fathers told.

4 We also will them not conceal
from their posterity;
Them to the generation
to come declare will we:
The praises of the Lord our God,
and his almighty strength,
The wond'rous works that he hath done
we will shew forth at length.

5 His testimony and his law
in Isra'l he did place,
And charg'd our fathers it to shew
to their succeeding race.
6 That so the race which was to come
might well them learn and know:
And sons unborn, who should arise,
might to their sons them show.

7 That they might set their hope in God,
and suffer not to fall
His mighty works out of their mind;
but keep his precepts all:

8 And might not, like their fathers, be
a ſtiff rebellious race;
A race not right in heart, with God
whoſe ſp'rit not ſtedfaſt was.

9 The ſons of Ephra'm, who nor bows,
nor other arms did lack,
When as the day of battle was,
they faintly turned back.

10 They brake God's cov'nant, and refus'd
in his commands to go:

11 His works and wonders they forgot,
which he to them did ſhow.

12 Things marvellous he brought to paſs,
their fathers them beheld,
Within the land of Egypt done,
yea, ev'n in Zoan's field.

13 By him divided was the ſea,
he caus'd them through to paſs,
And made the waters ſo to ſtand
as like an heap it was.

14 With cloud by day, with light of fire
all night he did them guide.

15 In deſert, rocks he clave, and drink
as from great depths ſupply'd.

16 He from the rock brought ſtreams, like
made waters to run down. [floods

17 Yet ſinning more, in deſert they
provok'd the higheſt One.

18 For in their heart they tempted God,
and, ſpeaking with miſtruſt,
They greedily did meat require
to ſatisfy their luſt.

19 Againſt the Lord himſelf they ſpake;
and, murmuring, ſaid thus,
A table in the wilderneſs
can God prepare for us?
20 Behold, he ſmote the rock, and thence
came ſtreams and waters great;
But can he give his people bread,
and ſend them fleſh to eat?
21 The Lord did hear, and waxed wroth
ſo kindled was a flame
'Gainſt Jacob, and 'gainſt Iſrael
up indignation came.
22 For they believ'd not God, nor truſt
in his ſalvation had:
23 Tho' clouds above he did command,
and Heav'n's doors open made;
24 And Manna rain'd on them, and gave
them corn of Heav'n to eat.
25 Man Angels' food did eat: to them
he to the full ſent meat.
26 And in the Heaven he did cauſe
an eaſtern wind to blow;
And by his power he let out
the ſouthern wind to go.
27 Then fleſh, as thick as duſt, he made
to rain down them among,
And feather'd fowls, like as the ſand
which ly'th the ſhore along.
28 At his command, amidſt their camp
theſe ſhow'rs of fleſh down fell,
All round about the tabernacles
and tentswhere they did dwell.

29 So did they eat abundantly,
and had of meat their fill;
For he did give to them what was
their own desire and will.

30 They from their lust had not estrang'd
their heart and their desire:
But while the meat was in their mouths,
which they did so require.

31 God's wrath upon them came, and slew
the fattest of them all;
So that the choice of Israel,
o'erthrown by death, did fall.

32 Yet, notwithstanding of all this,
they sinned still the more:
And, tho' he had great wonders wrought,
believ'd him not therefore.

33 Wherefore, their days in vanity
he did consume and waste:
And by his wrath their wretched years
away in trouble past.

34 But when he slew them, then they did
to seek him shew desire:
Yea, they returned, and after God
right early did enquire.

35 And that the Lord had been their rock
they did remember then;
Ev'n that the high Almighty God
had their Redeemer been.

36 Yet with their mouth they flatter'd him,
and spake but feignedly;
And they unto the God of truth
with their false tongues did lye.

37 For tho' their words were good, their
with him was not ſincere; [heart
Unſtedfaſt and perfidious
they in his cov'nant were.

38 But, full of pity, he forgave
their ſin, them did not ſlay;
Nor ſtirr'd up all his wrath, but oft
his anger turn'd away.

39 For that they were but fading fleſh
to mind he did recall;
A wind that paſſeth ſoon away,
and not returns at all.

40 How often did they him provoke
within the wilderneſs?
And in the deſert did him grieve
with their rebelliouſneſs?

41 Yea, turning back, they tempted God,
and limits ſet upon
Him, who in midſt of Iſra'l, is
the only holy One.

42 They did not call to mind his pow'r,
nor yet the day when he
Deliver'd them out of the hand
of their fierce enemy.

43 Nor how great ſigns in Egypt land
he openly had wrought,
What miracles in Zoan's field
his hand to paſs had brought.

44 How lakes and rivers ev'ry where,
he turned into blood;
So that no man nor beaſt could drink
of ſtanding lake or flood.

45 He brought among them ſwarms of flies,
which did them ſore annoy:
And divers kinds of filthy frogs
he ſent them to deſtroy.

46 He to the caterpillar gave
the fruits of all their ſoil;
Their labours he deliver'd up
unto the locuſts' ſpoil.

47 Their vines with hail, their ſycamores
he with the froſt did blaſt.

48 Their beaſts to hail he gave, their flocks
hot thunder-bolts did waſte.

49 Fierce burning wrath he on them caſt,
and indignation ſtrong,
And troubles ſore, by ſending forth
ill angels them among.

50 He to his wrath made way, their ſoul
from death he did not ſave;
But over to the peſtilence
the lives of them he gave.

51 In Egypt land the firſt-born all
he ſmote down ev'ry where:
Among the tents of Ham, ev'n theſe
chief of their ſtrength that were.

52 But his own people, like to ſheep,
thence to go forth he made;
And he, amidſt the wilderneſs
them, as a flock, did lead.

53 And he them ſafely on did lead,
ſo that they did not fear:
Whereas their en'mies by the ſea
quite overwhelmed were.

54 To borders of his ſanctuary
the Lord his people led,
Ev'n to the mount which his right hand,
for them had purchaſed.

55 The nations of Canaan,
by his almighty hand,
Before their face he did expel
out of their native land;
Which for inheritance to them
by line he did divide,
And made the tribes of Iſrael
within their tents abide.

56 Yet God moſt high they did provoke,
and tempted ever ſtill;
And to obſerve his teſtimonies
did not incline their will.

57 But, like their fathers, turned back,
and dealt unfaithfully:
Aſide they turn'd, like a bow
that ſhoots deceitfully.

58 For they to anger did provoke
him with their places high,
And with their graven images
mov'd him to jealouſy.

59 When God heard this, he waxed wroth,
and much loath'd Iſra'l then:

60 So Shiloth's tent he left, the tent
which he had plac'd with men:

61 And he his ſtrength delivered,
into captivity;
He left his glory in the hand
of his proud enemy.

62 His people alſo he gave o'er
unto the ſword's fierce rage,
So ſore his wrath inflamed was
againſt his heritage.

63 The fire conſum'd their choice young men:
their maids no marriage had.

64 And when their prieſts fell by the ſword,
their wives no mourning made.

65 But then the Lord aroſe, as one
that doth from ſleep awake;
And, like a giant, that, by wine
refreſh'd, a ſhout doth make.

66 Upon his en'mies' hinder parts
he made his ſtroke to fall:
And ſo upon them he did put
a ſhame perpetual.

67 Moreover, he the tabernacle
of Joſeph did refuſe:
The mighty tribe of Ephraim
he would in no wiſe chuſe.

68 But he did chuſe Jehudah's tribe
to be the reſt above;
And of mount Zion he made choice,
which he ſo much did love.

69 And he his ſanctuary built
like to a palace high,
Like to the earth, which he did found
to perpetuity.

70 Of David, that his ſervant was,
he alſo choice did make;
And even from the folds of ſheep
was pleaſed him to take:

71 From waiting on the ewes with young,
he brought him forth to feed
Israel, his inheritance,
his people, Jacob's seed.
72 So after the integrity
he, of his heart, them fed:
And by the good skill of his hands,
them wisely governed.

PSALM LXXIX.

A Psalm of Asaph.

The scattered and captive people of God, after the destruction of Jerusalem and of the Temple, do put up a pitiful complaint unto God, to ver. 6. and do pray for a merciful relief to his Church, and for avenging their blood upon their enemies. As for the complaint, in it they lament four things, First, the profanation and desolation of the Lord's inheritance and temple by the heathen their enemies, ver. 1. Secondly, The barbarous cruelty and inhumanity used against them, ver. 2, 3. Thirdly, The contempt and mocking of their wicked neighbours in their misery, ver. 4. Fourthly, As they acknowledge this to proceed from God's displeasure, so they lament that it is like to be everlasting, ver. 5.

In their Prayer, in the latter part of the Psalm, they crave, First, Justice upon their enemies, ver. 6, 7. Secondly, Pardon of their own sins, and deliverance out of their misery, for sundry reasons, ver. 8, 9, 10, 11. Thirdly, That God would reward their inhuman neighbours who mocked at their misery, ver. 12. And do close their petition with a promise of praise and thanks unto God by the Church in all succeeding ages.

1 O God, the heathen enter'd have
thine heritage; by them
Defiled is thy house: on heaps
they laid Jerusalem
2 The bodies of thy servants they
have cast forth, to be meat
To rav'nous fowls, thy dear Saints' flesh
they gave to beasts to eat.

3 Their blood about Jeruſalem,
like water, they have ſhed:
And there was none to bury them,
when they were ſlain and dead.
4 Unto our neighbours a reproach
moſt baſe become are we:
A ſcorn and laughing-ſtock to them
that round about us be.
5 How long, Lord, ſhall thine anger laſt?
wilt thou ſtill keep the ſame?
And ſhall thy fervent jealouſy
burn like unto a flame?
6 On heathens pour thy fury forth,
that have thee never known,
And on thoſe kingdoms which thy Name
have never call'd upon.
7 For theſe are they who Jacob have
devoured cruelly.
And they his habitation
have cauſed waſte to lie.
8 Againſt us mind not former ſins:
thy tender mercies ſhow:
Let them prevent us ſpeedily;
for we're brought very low.
9 For thy Name's glory, help us, Lord,
who haſt our Saviour been:
Deliver us, for thy Name's ſake,
O purge away our ſin.
10 Why ſay the heathen, Where's their God?
let him to them be known,
When thoſe who ſhed thy ſervants' blood
are in our ſight o'erthrown.

11 O let the pris'ners' ſighs aſcend
before thy ſight on High;
Preſerve thoſe in thy mighty pow'r,
that are deſign'd to die.
12 And to our neighbour's boſom cauſe
it ſev'n-fold rendered be,
Ev'n the reproach wherewith they have,
O Lord, reproach'd thee.
13 So we thy folk, and paſture ſheep,
ſhall give thee thanks always:
And unto generations all
we will ſhew forth thy praiſe.

PSALM LXXX.

To the chief Muſician, upon Shoſhannim, a Pſalm of Aſaph.

This Pſalm given the Church to be made uſe of, is of the like ſad ſubject with the former, and may be applied to the time of carrying away the ten tribes out of the holy Land, while Judah was yet in poſſeſſion of it, and the temple was yet ſtanding, and the Lord was dwelling between the Cherubims and the Sanctuary, where the ark and mercy-ſeat were yet remaining; or to the time of the begun deſolation of the land by Nebuchadnezzar, or to any other deſolation which did threaten their final rooting out. The ſum of the Pſalm is a lamenting of the miſerable condition of the Iſraelites, and an earneſt entreating of the Lord to give them repentance and a delivery. In the firſt place, The Church maketh her addreſs to God, and propoundeth the main petition, ver. 1, 2, 3. In the ſecond place, They lament their miſery, and repeat the ſame petition, ver. 4, 5, 6, 7. In the third place, They call to mind the Lord's care to plant his people in the land as a vine tree, and do lament the doleful change of their happy condition into that of their preſent miſery, ver. 8, 9, 10, 11, 12, 13. In the fourth place, They pray for God's mercy and pity towards his deſolate people, ver. 14, 15, 16. In the laſt place, They pray for the ſtanding of the tribe of Judah, and that for Chriſt's cauſe, who was to take his human nature of this tribe; and do cloſe the Pſalm with repeating the third time their ſpecial petition for repentance and delivery to be granted unto them, ver. 17, 18, 19.

1 HEAR Ifra'l's ſhepherd, like a flock
thou that doſt Joſeph guide;
Shine forth, O thou that doſt between
the cherubims abide.

2 In Ephraim's, and Benjamin's,
and in Manaſſeh's ſight,
O come for our ſalvation,
ſtir up thy ſtrength and might.

3 Turn us again, O Lord, our God:
and upon us vouchſafe
To make thy countenance to ſhine,
and ſo we ſhall be ſafe.

4 O Lord of hoſts, almighty God,
how long ſhall kindled be
Thy wrath againſt the prayer made
by thine own folk to thee?

5 Thou tears of ſorrow giv'ſt to them
inſtead of bread to eat:
Yea, tears inſtead of drink thou giv'ſt
to them in meaſure great.

6 Thou makeſt us a ſtrife unto
our neighbours round about:
Our enemies among themſelves
at us do laugh and flout.

7 Turn us again, O God of hoſts,
and upon us vouchſafe
To make thy countenance to ſhine,
and ſo we ſhall be ſafe.

8 A vine from Egypt brought thou haſt,
by thine out-ſtretched hand:
And thou the heathen out didſt caſt,
to plant it in their land.

9 Before it thou a room didſt make,
where it might grow and ſtand;
Thou cauſedſt it deep root to take,
and it did fill the land.
10 The mountains veil'd were with its ſhade,
as with a covering;
Like goodly cedars where the boughs
which out from it did ſpring.
11 Upon the one hand, to the ſea
her boughs ſhe did out ſend;
On th' other ſide, unto the flood
her branches did extend.
12 Why haſt thou then thus broken down
and ta'en her hedge away,
So that all paſſengers do pluck
and make of her a prey?
13 The boar who from the foreſt comes,
doth waſte it at his pleaſure;
The wild beaſt of the field alſo
devours it out of meaſure.
14 O God of hoſts, we thee beſeech,
return now unto thine:
Look down from Heav'n in love, behold
and viſit this thy vine.
15 This vineyard, which thine own righthand
hath planted us among,
And that ſame branch, which for thyſelf
thou haſt made to be ſtrong.
16 Burnt up it is with flaming fire,
it alſo is cut down:
They utterly are periſhed
when as thy face doth frown.

17 O let thy hand be ſtill upon
the man of thy right hand,
The ſon of man, whom for thy ſelf
thou madeſt ſtrong to ſtand.
18 So henceforth we will not go back,
nor turn from thee at all:
O do thou quicken us, and we
upon thy name will call.
19 Turn us again, Lord God of hoſts,
and upon us vouchſafe
To make thy countenance to ſhine,
and ſo we ſhall be ſafe.

PSALM LXXXI.

To the chief Muſician, upon Gittith, a Pſalm of Aſaph.

This Pſalm was appointed to be ſung in their ſolemn feaſts, new moons, and feaſt of tabernacles; in ſpecial, for a teſtimony of God's gracious and bountiful dealing with his people on the one hand, and of their provocation of God on the other hand, moving him to change his diſpenſation toward them, and to withhold many benefits from them, which otherwiſe they might have had, if they had not rejected God's counſel, and had choſen their own ways, that by this Pſalm his people might learn to be wiſer.

The parts of the Pſalm are three. The firſt, is a preface, wherein there is a mutual ſtirring up of the Church-members to keep the ſolemn feaſts, and blowing of trumpets, ver. 1, 2, 3 and a reaſon of this mutual exhortation, taken from God's inſtitution of this ordinance when he brought his people out of Egypt from the ſervice of ſtrangers, ver. 4, 5.

In the ſecond part is ſet down, how God delivered them from bondage in Egypt, and from troubles in their journey, ver. 6, 7. and how reaſonable commands the Lord did give unto them, which commands are all ſummed up in this one, That God ſhould be their God alone, ver. 8, 9, 10.

In the third part is ſet down, Firſt, How they rejected God and his counſel, ver. 11. Next, How therefore they were plagued, by being given over to their own luſts, ver. 12. Thirdly, How they deprived themſelves of God's benefits, which by following God's counſel, they might have enjoyed, ver. 13, 14, 15.

1 SING loud to God, our ſtrength: with joy
to Jacob's God do ſing.
2 Take up a pſalm, the pleaſant harp,
timbrel and pſalt'ry bring.
3 Blow trumpets at new-moon, what day
our feaſt appointed is.
4 For charge to Iſra'l, and a law
of Jacob's God was this.
5 To Joſeph this a teſtimony
he made, when Egypt land
He travell'd thro': where ſpeech I heard
I did not underſtand.
6 His ſhoulder I from burdens took:
his hands from pots did free.
7 Thou didſt in trouble on me call,
and I deliver'd thee:
In ſecret place of thundering,
I did thee anſwer make;
And at the ſtreams of Meribah,
of thee a proof did take.
8 O thou my people, give an ear,
I'll teſtify to thee:
To thee, O Iſrael, if thou wilt
but hearken unto me.
9 In midſt of thee there ſhall not be
any ſtrange God at all:
Nor unto any God unknown
thou bowing down ſhalt fall.
10 I am the Lord thy God, which did
from Egypt land thee guide:
I'll fill thy mouth abundantly,
do thou it open wide.

11 But yet my people to my voice
would not attentive be:
And ev'n my chosen Israel
he would have none of me.
12 So to the lust of their own hearts
I them delivered:
And then in counsels of their own
they vainly wandered.
13 O that my people had me heard,
Isra'l my ways had chose!
14 I had their en'mies soon subdu'd,
my hand turn'd on their foes.
15 The haters of the Lord to him
submission should have feign'd;
But as for them, their time should have
for evermore remain'd.
16 He should have also fed them with
the finest of the wheat:
Of honey from the rock, thy fill
I should have made thee eat.

PSALM LXXXII.

A Psalm of Asaph.

This Psalm agreeth with the time of David's persecution by Saul and his counsellors, the Peers of the land; wherein the Psalmist comforteth himself in God's supremacy, and his judging of all judges on the earth; for executing whereof God cometh into their meeting, ver. 1. Then challengeth them for their injustice and oppression, ver. 2. Thirdly, Readeth the law and rule of their duty unto them, ver. 3, 4. Fourthly, Condemneth them as guilty, ver. 5. Fifthly, Pronounceth sentence of doom upon them, ver. 6, 7. And then the Psalmist closeth the Psalm with prayer, ver. 8.

1 IN Gods' assembly, God doth stand:
he judgeth Gods among.
2 How long, accepting persons vile,
will ye give judgment wrong?

3 Defend the poor and fatherleſs:
to poor oppreſs'd do right.
4 The poor and needy ones ſet free:
rid them from ill men's might.
5 They know not, nor will underſtand;
in darkneſs they walk on:
All the foundations of the earth
out of their courſe are gone.
6 I ſaid, that ye are Gods, and are
ſons of the Higheſt all.
7 But ye ſhall die like men, and as
one of the princes fall.
8 O God, do thou raiſe up thyſelf,
the earth to judgment call:
For thou, as thine inheritance,
ſhalt take the nations all.

PSALM LXXXIII.

A Song or Pſalm of Aſaph.

This Pſalm agreeth with ſuch a condition of the Church, as we read of in the days of Jehoſaphat, 2 Chron. xx. and ſerveth to comfort the Church in the greateſt conſpiracies of her enemies againſt her. The Pſalm hath two parts. In the former, The Church doth cry to God to ſhew himſelf for his people, ver. 1. and complaineth of their conſpiracy and preparation to come againſt her, ver 2, 3. and of their purpoſe to root out the Lord's people, ver. 4, 5. ſpecifying a number of nations, who were upon the plot, ver. 6, 7, 8. In the latter part, They pray that judgment may ſo befall them, as befell other ſuch their enemies before, who enterpriſed the ſame enterpriſe, ver. 9, 10, 11, 12. In particular, That the whole hoſt may be overturned and conſumed, ver. 13, 14. and the remnant may be chaſed and ſcattered, ver. 15. and aſhamed and confounded for ever, ver. 16, 17. that ſo God may have the more glory among them, ver. 18.

1 KEEP not, O God, we thee entreat,
O keep not ſilence now:
Do thou not hold thy peace, O God,
and ſtill no more be thou.

2 For lo, thine enemies a noiſe
tumultuouſly have made:
And they that haters are of thee
have lifted up the head.

3 Againſt thy choſen people they
do crafty counſel take:
And they againſt thy hidden ones
do conſultations make.

4 Come, let us cut them off, ſaid they,
from being a nation,
That of the name of Iſra'l may
no more be mention.

5 For with joint heart they plot: in league
againſt thee they combine.

6 The tents of Edom, Iſhma'lites;
Moab's and Hagar's line.

7 Gebal, and Ammon, Amalek,
Philiſtines, thoſe of Tyre:

8 And Aſſur join'd with them; to help
Lot's children they conſpire.

9 Do to them as to Midian,
Jabin at Kiſon ſtrand:

10 And Sis'ra; which at Endor fell,
as dung to fat the land.

11 Like Oreb, and like Zeeb, make
their noble men to fall:
Like Zeba, and Zalmunna-like,
make thou their princes all:

12 Who ſaid, for our poſſeſſion
let us God's houſes take.

13 My God, them like a wheel, as chaff
before the wind, them make.

14 As fire consumes the wood, as flame
doth mountains set on fire:
15 Chase and affright them with the storm
and tempest of thine ire.
16 Their faces fill with shame, O Lord,
that they may seek thy name.
17 Let them confounded be, and vex'd,
and perish in their shame:
18 That men may know, that thou to whom
alone doth appertain
The Name JEHOVAH, dost most high
o'er all the earth remain.

PSALM LXXXIV.

To the chief Musician upon Gittith, a Psalm for the Sons of Korah.

This Psalm is of the same subject with Psalm xlii. and Psalm lxiii. Wherein the Psalmist lamenteth his banishment from the temple and the public ordinances of religion, to ver. 8. and then prayeth for his restoring to that privilege in the rest of the Psalm. This Psalm agreeth well with the time of David's parting with the ark, when he fled from Absalom.

In his lamentation, First, He commendeth the place of public Worship, ver. 1. Then sheweth his longing after it, ver. 2. Thirdly, He wisheth to be as a sparrow, in the meanest condition partaker of that privilege, ver. 3. Fourthly, He proclaimeth the blessedness of all the Lord's Ministers, who may always be there, ver. 4. Fifthly, He calleth them blessed who have liberty to come on foot from any part of the country to keep at least the solemn feasts, ver. 5, 6, 7. In his prayer, he requests in general terms, to be restored to the Lord's worship, ver. 8, 9. for two reasons, one is, Because he preferreth the meanest officer's condition in God's House to the most quiet dwelling among the wicked, ver. 10. Another reason, Because felicity is to be found in God, by the means of his ordinances, ver. 11. And mean time while his prayer should be granted, he resteth by faith on God, in whom Believers are made blessed, wherever they be.

1 HOW lovely is thy dwelling-place,
O Lord of hosts, to me!
The tabernacles of thy grace,
how pleasant, Lord, they be!

2 My thirſty ſoul longs veh'mently,
yea, faints thy courts to ſee:
My very heart and fleſh cry out,
O living God, for thee!

3 Behold, the ſparrow findeth out
an houſe wherein to reſt;
The ſwallow alſo for herſelf,
hath purchaſed a neſt,
Ev'n thine own altars; where ſhe ſafe
her young ones forth may bring,
O thou Almighty, Lord of hoſts,
who art my God and King.

4 Bleſt are they in thy houſe that dwell,
they ever give thee praiſe.

5 Bleſt is the man whoſe ſtrength thou art:
in whoſe heart are thy ways.

6 Who paſſing thorough Baca's vale,
therein do dig up wells:
Alſo the rain that falleth down
the pools with water fills.

7 So they from ſtrength unwearied go
ſtill forward unto ſtrength,
Until in Zion they appear,
before the Lord at length.

8 Lord God of hoſts, my prayer hear:
O Jacob's God, give ear.

9 See, God, our ſhield, look on the face
of thine anointed dear.

10 For in thy courts one day excels
a thouſand: rather in
My God's houſe will I keep a door,
than dwell in tents of ſin.

11 For God the Lord's a ſun and ſhield:
he'll grace and glory give:
And will withhold no good from them
that uprightly do live.

12 O thou that art the Lord of hoſts,
that man is truly bleſt,
Who by aſſured confidence
on thee alone doth reſt.

PSALM LXXXV.

To the chief Muſician, a Pſalm for the Sons of Korah.

This Pſalm agreeth well with the condition of the Church of the Jews, now fallen into new troubles, after their return from the captivity of Babylon. In the former part whereof they pray for a new proof and experience of God's mercy, to ver. 8. In the latter part is ſet down a comfortable anſwer to their prayer, and for the help of their faith in their prayer. Firſt, They make mention of their gracious delivery from the captivity, ver. 1, 2, 3. Next, They pray for repentance, and removing of the tokens of God's wrath, ver. 4, 5. Thirdly, They pray for reſtoration of their miſerable and dead condition wherein they were lying, by ſome merciful deliverance, ver. 6, 7.

As for the anſwer in the latter part, he prepareth himſelf to receive it from the Lord, and by inſpiration receiveth indeed a comfortable prophecy of five notable fruits of mercy. The firſt is, Of peace to God's people, ver. 8. The next is, Of deliverance and ſalvation to his ſervants, ver. 9. The third is, of the grace of Chriſt unto juſtification, and the fruits of it, ver. 10, 11. The fourth is, Of temporal bleſſings, upon the place where the Lord's people do dwell, and that for his people's comfort, ver. 12. The fifth is, Of the grace of Chriſt unto ſanctification, ver. 13.

1 O Lord, thou haſt been favourable
to thy beloved land;
Jacob's captivity thou haſt
recall'd with mighty hand.

2 Thou pardoned thy people haſt
all their iniquities,
Thou all their treſpaſſes and ſins
haſt cov'red from thine eyes.

3 Thou took'ſt off all thine ire, and turn'dſt
from thy wrath's furiouſneſs.
4 Turn us, God of our health, and cauſe
thy wrath 'gainſt us to ceaſe.
5 Shall thy diſpleaſure thus endure
againſt us without end?
Wilt thou to generations all
thine anger forth extend?

6 That in thee may thy people joy,
wilt thou not us revive?
7 Shew us thy mercy; Lord, to us
do thy ſalvation give.
8 I'll hear what God the Lord will ſpeak:
to his folk he'll ſpeak peace,
And to his ſaints: but let them not
return to fooliſhneſs.

9 To them that fear them, ſurely near
is his ſalvation;
That glory in our land may have
her habitation.
10 Truth met with mercy, righteouſneſs
and peace kiſs'd mutually.
11 Truth ſprings from earth, and righ-
teouſneſs
looks down from Heav'n high.

12 Yea, what is good the Lord ſhall give:
our land ſhall yield increaſe.
13 Juſtice, to ſet us in his ſteps,
ſhall go before his face.

PSALM LXXXVI.

A Prayer of David.

This Psalm agreeth well with the time when David was in trouble, being persecuted by Saul. The sum of it was a Prayer for relief, consisting of seven petitions, some of them more generally, and some of them more particularly expressing his trouble, and his desire of relief: All which petitions have reasons joined unto them, serving to strengthen the faith of the suplpicant.

1 O Lord, do thou bow down thine ear,
and hear me graciously;
Because I sore afflicted am,
and am in poverty.

2 Because I'm holy, let my soul
by thee preserved be:
O thou my God, thy servant save
that puts his trust in thee.

3 Sith unto thee I daily cry,
be merciful to me.

4 Rejoice thy servant's soul: for, Lord,
I lift my soul to thee.

5 For thou art gracious, O Lord,
and ready to forgive;
And rich in mercy, all that call
upon thee to relieve.

6 Hear, Lord, my pray'r: unto the voice
of my request attend.

7 In troub'lous times I'll call on thee:
for thou wilt answer send.

8 Lord, there is none among the Gods
that may with thee compare:
And like the works, which thou hast done,
not any work is there.

9 All nations whom thou mad'ſt, ſhall come
and worſhip rev'rently
Before thy face: and they, O Lord,
thy Name ſhall glorify.
10 Becauſe thou art exceeding great,
and works by thee are done,
Which are to be admir'd: and thou
art God thyſelf alone.

11 Teach me thy way, and in thy truth,
O Lord, then walk will I:
Unite my heart, that I thy name
may fear continually.
12 O Lord my God, with all my heart
to thee I will give praiſe:
And I the glory will aſcribe
unto thy name always.

13 Becauſe thy mercy toward me
in greatneſs doth excel:
And thou deliver'd haſt my ſoul
out from the loweſt hell.
14 O God, the proud againſt me riſe,
and vi'lent men have met,
That for my ſoul have ſought, and thee
before them have not ſet.

15 But thou art full of pity, Lord,
a God moſt gracious;
Long-ſuffering, and in thy truth
and mercy plenteous;
16 O turn to me thy countenance,
and mercy on me have:
Thy ſervant ſtrengthen, and the ſon
of thine own hand-maid ſave.

17 Shew me a sign for good, that they
which do me hate, may see,
And be asham'd: because thou, Lord,
didst help and comfort me.

PSALM LXXXVII.

A Psalm or Song for the Sons of Korah.

When God loosed the captivity of the Jews by Cyrus, few of them did return from Babylon; the work of the reparation of church and state, temple and city, had few to assist it; their enemies were many, they were straitned with poverty and famine, and the hearts and hands of the Godly were weakened; they were like to faint and despair, that neither church or state should flourish any more amongst them. For comfort in such a time was this Psalm fitted, leading the Lord's people to live by faith, and to work on in the building of the Lord's house, and reparation of the city, looking to God the builder of his church, and maintainer of his people, to which purpose the Psalmist giveth them seven consolations, opposite to so many tentations unto discouragement. The first is, That they should look to God who had founded his own temple solidly, and so not faint for the weakness and fewness of the builders, ver. 1. The second, That they should look to God's love and good-will, and not be troubled for want of external power and riches, ver. 2. The third is, That they should look to the prophecies concerning the Church, and not be troubled for what present outward appearance and carnal reason did represent, ver. 3. The fourth is, That they should not be troubled for the multitude of their foes for the present time, but look to the multitude of friends and converts which they should have hereafter, ver. 4. The fifth is, That they should not be troubled with the fear of the ruin of the Church, but look to Almighty God, who would establish her so, that no power should overturn her, ver. 5. The sixth is, That they should not be troubled with the present contempt under which they did lie, but look to the glory and estimation which God should put in his own time upon the Church and her children, ver. 6. The seventh is, That they should not be troubled with the present grief they were in, but should look to the spiritual joy and causes thereof, which the Lord was to furnish to his people, ver. 7.

1 UPON the hills of holiness
he his foundation sets.
2 God, more than Jacob's dwellings all,
delights in Zion's gates.

3 Things glorious are ſaid of thee,
thou city of the Lord.
4 Rahab and Babel, I, to thoſe
that know me, will record:
Behold ev'n Tyrus, and with it
the land of Paleſtine,
And likewiſe Ethiopia:
this man was born therein.
5 And it of Zion ſhall be ſaid,
This man, and that man there
Was born: and He that is moſt high
himſelf, ſhall 'ſtabliſh her.
6 When God the people writes, he'll count
that this man born was there.
7 There be that ſing and play: and all
my well-ſprings in thee are.

PSALM LXXXVIII.

A Song or Pſalm for the Sons of Korah, to the chief Muſician upon Mahalath Leannth, Maſchil of Heman the Ezrahite.

This Heman the Ezrahite, was one of thoſe four wiſeſt men in all Iſrael, next after Solomon, who is preferred above them all, 1 Kings iv. 31. The exerciſe of this wiſe and holy man is ſet down here under the heavieſt condition of a wounded ſpirit, of any that we read of; wherein, firſt, He prayeth for comfort to his ſoul, now afflicted under the ſenſe of ſad wrath and long deſertion, ver. 1, 2. In the ſecond place, He poureth out his ſoul to God, and layeth before him a moſt pitiful lamentation of his diſtreſſed condition, ver. 3, 4, 5, 6, 7, 8. In the third place, He wreſtleth by faith in his prayer to God for comfort, ver. 9, 10, 11, 12, 13, 14. And laſtly, Finding no comfort, he reneweth his lamentation, leaveth his prayer before the Lord, and writeth it for the edification of the Church in all time coming, as the matter of a joyful ſong.

1 LORD God, my Saviour, day and night
before thee cry'd have I.
2 Before thee let my prayer come,
give ear unto my cry.

3 For troubles great do fill my ſoul:
my life draws nigh the grave.
4 I'm counted with thoſe that go down
to pit, and no ſtrength have.
5 Ev'n free among the dead, like them
that ſlain in grave do lie.;
Cut off from thy hand, whom no more
thou haſt in memory.
6 Thou haſt me laid in loweſt pit,
in deep and darkſome caves.
7 Thy wrath lies hard on me, thou haſt
me preſs'd with all thy waves.
8 Thou haſt put far from me my friends:
thou mad'ſt them to abhor me:
And I am ſo ſhut up, that I
find no evaſion for me.
9 By reaſon of affliction,
mine eye mourns dolefully:
To thee, Lord, do I call, and ſtretch
my hands continually.
10 Wilt thou ſhew wonders to the dead?
ſhall they riſe, and thee bleſs?
11 Shall in the grave thy love be told?
in death thy faithfulneſs?
12 Shall thy great wonders in the dark,
or ſhall thy righteouſneſs
Be known to any in the land
of deep forgetfulneſs?
13 But, Lord, to thee I cry'd, my pray'r
at morn prevent ſhall thee.
14 Why, Lord, doſt thou caſt off my ſoul
and hid'ſt thy face from me?

15 Distreſt am I, and from my youth
I ready am to die:
Thy terrors I have borne, and am
distracted fearfully.

16 The dreadful fierceneſs of thy wrath
quite over me doth go:
Thy terrors great have cut me off,
they did purſue me ſo.

17 For round about me ev'ry day,
like water, they did roll;
And, gathering together, they
have compaſſed my ſoul.

18 My friends thou haſt put far from me,
and him that did me love;
And thoſe that mine acquaintance were
to darkneſs didſt remove.

PSALM LXXXIX.

Maſchil of Ethan the Ezrahite.

This Pſalm is intitled Maſchil, or a pſalm written for inſtruction of Ethan the Ezrahite, who, after Solomon, was another of the four wiſeſt men in Iſrael: This man ſurviving the glory of Solomon's kingdom, and beholding the diminiſhing of the glory of David's houſe, lamenteth the deſolation thereof unto God.

The Pſalm hath three parts. In the firſt part, he ſetteth his faith upon God, and laboureth to ſtrengthen it againſt the tentation which was boiling in his breaſt, ver. 19. In the ſecond part, he expoundeth the ſum of the covenant of grace, made between God and Chriſt, typified by David; wherein indeed, albeit David hath his own intereſt, yet the ſubſtance was to be found only in Chriſt, who came of David according to the fleſh, from ver. 19 to 38. In the third part, is a lamentation of the apparent diſſolving of this covenant with David's poſterity, and a prayer for repairing the ruins of that kingdom for the glory of God; which prayer he aſſureth himſelf ſhall be granted.

1 GOD's mercies I will ever ſing,
and with my mouth I ſhall
Thy faithfulneſs make to be known
to generations all.
2 For mercy ſhall be built, ſaid I,
for ever to endure;
Thy faithfulneſs, ev'n in the Heav'ns,
thou wilt eſtabliſh ſure.

3 I with my choſen one have made
a cov'nant graciouſly;
And to my ſervant, whom I lov'd,
to David ſworn have I:
4 That I thy ſeed eſtabliſh ſhall
for ever to remain,
And will to generations all
thy throne build and maintain.

5 The praiſes of thy wonders, Lord,
the Heavens ſhall expreſs;
And in the congregation
of Saints, thy faithfulneſs.
6 For who in Heaven with the Lord
may once himſelf compare?
Who is like God among the ſons
of thoſe that mighty are?

7 Great fear in meeting of the Saints
is due unto the Lord:
And he, of all about him, ſhould
with rev'rence be ador'd.
8 O thou that art the Lord of hoſts,
what Lord in mightineſs
Is like to thee, who compaſs'd round
art with thy faithfulneſs?

9 Ev'n in the raging of the sea
thou over it dost reign;
And when the waves thereof do swell,
thou stillest them again.
10 Rahab in pieces thou didst break,
like one that slaughter'd is;
And with thy mighty arm thou hast
dispers'd thine enemies.

11 TheHeav'ns are thine, thou for thine own
the earth dost also take;
The world, and fulness of the same,
thy pow'r did found and make.
12 The north and south from thee alone
their first beginning had:
Both Tabor mount and Hermon hill
shall in thy name be glad.

13 Thou hast an arm that's full of pow'r:
thy hand is great in might:
And thy right hand exceedingly
exalted is in height.
14 Justice and judgment of thy throne
are made the dwelling place:
Mercy, accompany'd with truth,
shall go before thy face.

15 O greatly blest the people are,
the joyful sound that know:
In brightness of thy face, O Lord,
they ever on shall go.
16 They in thy name shall all the day
rejoice exceedingly;
And in thy righteousness shall they
exalted be on high.

17 Becauſe the glory of their ſtrength
doth only ſtand in thee:
And in thy favour ſhall our horn
and pow'r exalted be.
18 For God is our defence, and he
to us doth ſafety bring:
The holy One of Iſrael
is our almighty King.
19 In viſion to thy holy One
thou ſaidſt, I help upon
A ſtrong one laid: out of the folk
I rais'd a choſen one:
20 Ev'n David, I have found him out
a ſervant unto me;
And, with my holy oil, my King
anointed him to be.
21 With whom my hand ſhall ſtabliſh'd be,
mine arm ſhall make him ſtrong.
22 On him the foe ſhall not exact,
nor ſon of miſchief wrong.
23 I will beat down before his face
all his malicious foes;
I will them greatly plague, who do
with hatred him oppoſe.
24 My mercy and my faithfulneſs,
with him yet ſtill ſhall be:
And in my name his horn and pow'r
men ſhall exalted ſee.
25 His hand and pow'r ſhall reach afar,
I'll ſet it in the ſea;
And his right hand eſtabliſhed
ſhall in the rivers be.

26 Thou art my father, he ſhall cry,
thou art my God alone;
And he ſhall ſay, Thou art the rock
of my ſalvation.
27 I'll make him my firſt-born, more high
than Kings of any land.
28 My love I'll ever keep for him,
my cov'nant faſt ſhall ſtand.
29 His ſeed I by my pow'r will make
for ever to endure;
And, as the days of Heav'n, his throne
ſhall ſtable be and ſure.
30 But if his children ſhall forſake
my laws, and go aſtray,
And in my judgment ſhall not walk,
but wander from my way:
31 If they my laws break, and do not
keep my commandments:
32 I'll viſit then their faults with rods,
their ſins with chaſtiſements.
33 Yet I'll not take my love from him,
nor falſe my promiſe make.
34 My cov'nant I'll not break, nor change
what with my mouth I ſpake.
35 Once by my holineſs I ſware,
to David I'll not lie.
36 His ſeed and throne ſhall as the ſun
before me laſt for ay.
37 It, like the moon, ſhall ever be
eſtabliſh'd ſtedfaſtly:
And, like to that which in the heav'n,
doth witneſs faithfully.

38 But thou, diſpleaſed, haſt caſt off,
thou didſt abhor and loath;
With him that thine anointed is
thou haſt been very wroth.
39 Thou haſt thy ſervant's covenant
made void, and quite caſt by:
Thou haſt profan'd his crown, while it
caſt on the ground doth lie.

40 Thou all his hedges haſt broke down,
his ſtrong holds down haſt torn:
41 He to all paſſers by a ſpoil,
to neighbours is a ſcorn.
42 Thou haſt ſet up his foes' right hand,
mad'ſt all his en'mies glad;
43 Turn'd his ſword's edge, and him to ſtand
in battle haſt not made.

44 His glory thou haſt made to ceaſe,
his throne to ground down caſt:
45 Short'ned his days of youth, and him
with ſhame thou cover'd haſt.
46 How long, Lord, wilt thou hide thyſelf,
for ever in thine ire?
And ſhall thine indignation
burn like unto a fire?

47 Remember, Lord, how ſhort a time
I ſhall on earth remain:
O wherefore is it ſo, that thou
haſt made all men in vain?
48 What man is he that liveth here,
and death ſhall never ſee?
Or from the power of the grave,
what man his ſoul ſhall free?

49 Thy former loving-kindneſſes,
O Lord, where be they now?
Thoſe which in truth and faithfulneſs
to David ſworn haſt thou.
50 Mind, Lord, thy ſervant's ſad reproach,
how I in boſom bear
The ſcornings of the people all,
who ſtrong and mighty are.
51 Wherewith thy raging enemies
reproach'd, O Lord, think on;
Wherewith they have reproach'd the ſteps
of thine anointed One.
52 All bleſſing to the Lord our God
let be aſcribed then:
For evermore, ſo let it be.
Amen, yea, and amen.

PSALM XC.

A Prayer of Moſes, the Man of God.

This Pſalm agreeth well with the latter end of Moſes's life, when he being now to remove, did preſent this prayer to God, and delivered it unto the Church, for their comfort and direction, how to carry themſelves towards God in their ſhort and ſorrowful life.

The Pſalm may be divided into three parts. In the firſt, Is the Church's four-fold comfort againſt the temporal troubles and miſeries in this world. The firſt, Is taken from the Lord's kindneſs to his people in all ages, ver. 1. The ſecond, Is taken from the decree of their election, ver. 2. The third, from the hope of their reſurrection, ver. 3. The fourth, From the ſhortneſs of time unto it, ver. 4. In the ſecond part, The ſhortneſs and miſery of life procured by ſin, are lamentably ſet forth before the Lord, who is full of pity, ver. 5, 6, 7, 8, 9, 10, 11. In the laſt part are ſix petitions, ſome whereof are for the right uſe of the ſhortneſs and ſorrows of this life, and ſome of them for a gracious deliverance from them, ver. 12, 13, 14, 15, 16, 17.

1 LORD, thou haſt been our dwelling-[place
in generations all:
2 Before thou ever hadſt brought forth
the mountains great or ſmall,

E'er ever thou hadſt form'd the earth
and all the world abroad;
Ev'n thou from everlaſting art
to everlaſting, God.

3 Thou doſt unto deſtruction
man that is mortal turn:
And unto them thou ſay'ſt, Again,
ye ſons of men, return.

4 Becauſe a thouſand years appear
no more before thy ſight,
Than yeſterday, when it is paſt,
or than a watch by night.

5 As with an overflowing flood,
thou carry'ſt them away:
They like a ſleep are, like the graſs
that grows at morn, are they.

6 At morn it flouriſhes and grows,
cut down at ev'n doth fade.

7 For by thine anger we're conſum'd,
thy wrath makes us afraid.

8 Our ſins thou and iniquities
doſt in thy preſence place,
And ſett'ſt our ſecret faults before
the brightneſs of thy face.

9 For in thine anger all our days
do paſs on to an end;
And as a tale that hath been told,
ſo we our years do ſpend.

10 Threeſcore and ten years do ſum up
our days and years, we ſee;
Or if, by reaſon of more ſtrength,
in ſome fourſcore they be:

Yet doth the ſtrength of ſuch old men
but grief and labour prove;
For it is ſoon cut off, and we
fly hence, and ſoon remove.

11 Who knows the power of thy wrath?
according to thy fear,
12 So is thy wrath. Lord, teach thou us
our end in mind to bear:
And ſo to count our days, that we
our hearts may ſtill apply
To learn thy wiſdom and thy truth,
that we may live thereby.

13 Turn yet again to us, O Lord;
how long thus ſhall it be?
Let it repent thee now for thoſe
that ſervants are to thee.
14 O with thy tender mercies, Lord,
us early ſatisfy;
So we rejoice ſhall all our days,
and ſtill be glad in thee.

15 According as the days have been
wherein we grief have had,
And years wherein we ill have ſeen,
ſo do thou make us glad.
16 O let thy work and pow'r appear
thy ſervants' face before,
And ſhew unto their children dear
thy glory evermore.

17 And let the beauty of the Lord
our God be us upon:
Our handy-works eſtabliſh thou,
eſtabliſh them each one.

PSALM XCI.

Albeit this Psalm hath no inscription, nor the name of the penman who did write, yet Satan could not deny it to be the Lord's word, for out of this Psalm he brought one of his darts against our Saviour, Matth. iv. and the promises which are made here to the believer, are so much more strongly ours, as Christ, head of all his people, hath interest therein as a man, and hath taken them to him in our name.

1 HE that doth in the secret place
of the most High reside,
Under the shade of him that is
th Almighty, shall abide.
2 I of the Lord, my God, will say,
He is my refuge still,
He is my fortress, and my God,
and in him trust I will.
3 Assuredly he shall thee save,
and give deliverance
From subtile fowler's snare, and from
the noisome pestilence.
4 His feathers shall thee hide; thy trust
under his wings shall be:
His faithfulness shall be a shield
and buckler unto thee.
5 Thou shalt not need to be afraid
for terrors of the night,
Nor for the arrow that doth fly
by day, while it is light:
6 Nor for the pestilence that walks
in darkness secretly:
Nor for destruction that doth waste
at noon-day openly.

7 A thouſand at thy ſide ſhall fall,
on thy right hand ſhall lie
Ten thouſand dead; yet unto thee
it ſhall not once come nigh.
8 Only thou with thine eyes ſhalt look,
and a beholder be;
And thou therein the juſt reward
of wicked men ſhalt ſee.
9 Becauſe the Lord, who conſtantly
my refuge is alone,
Ev'n the moſt High, is made by thee
thy habitation:
10 No plague ſhall near thy dwelling come,
no ill ſhall thee befall:
11 For, thee to keep in all thy ways,
his Angels charge he ſhall.
12 They in their hands ſhall bear thee up,
ſtill waiting thee upon,
Leſt thou at any time ſhouldſt daſh
thy foot againſt a ſtone.
13 Upon the adder thou ſhalt tread,
and on the lions ſtrong;
Thy feet on dragons trample ſhall,
and on the lions young.
14 Becauſe on me he ſet his love,
I'll ſave and ſet him free:
Becauſe my great Name he hath known,
I will him ſet on high.
15 He'll call on me, I'll anſwer him:
I will be with him ſtill
In trouble, to deliver him,
and honour him I will.

16 With length of days unto his mind
I will him satisfy;
I also my salvation
will cause his eyes to see.

PSALM XCII.

A Psalm or Song for the Sabbath-day.

This Psalm is entitled, A Psalm for the Sabbath-day; wherein the Church is stirred up to praise God by sundry reasons, ver. 1, 2, 3. but especially for these three causes, first, For the great work of creation, sustenance and wise governing of the creatures, ver. 4, 5. The second cause is, For his wisdom and justice in punishing the wicked, ver. 6, 7, 8, 9. The third is, For his grace and goodness towards believers, ver. 10, 11, 12, 13, 14, 15.

1 TO render thanks unto the Lord
it is a comely thing,
And to thy Name, O thou most High,
due praise aloud to sing:
2 Thy loving-kindness to shew forth,
when shines the morning light,
And to declare thy faithfulness,
with pleasure ev'ry night.
3 On a ten stringed instrument,
upon the psaltery:
And on the harp with solemn sound,
and grave sweet melody.
4 For thou, Lord, by thy mighty works,
hast made my heart right glad;
And I will triumph in the works
which by thine hands were made.
5 How great, Lord, are thy works! each
of thine, a deep it is: [thought
6 A brutish man it knoweth not:
fools understand not this.

7 When thoſe that lewd and wicked are,
ſpring quickly up like graſs,
And workers of iniquity,
do flouriſh all apace:
It is that they for ever may
deſtroyed be and ſlain:
8 But thou, O Lord, art the moſt High,
for ever to remain.
9 For lo, thine enemies, O Lord,
thine en'mies periſh ſhall:
The workers of iniquity
ſhall be diſperſed all.
10 But thou ſhalt, like unto the horn
of th' unicorn, exalt
My horn on high: thou with freſh oil
anoint me alſo ſhalt.
11 Mine eyes ſhall alſo my deſire
ſee on mine enemies:
Mine ears ſhall of the wicked hear
that do againſt me riſe.
12 But like the palm-tree flouriſhing
ſhall be the righteous one:
He ſhall like to the cedar grow
that is in Lebanon.
13 Thoſe that within the houſe of God
are planted by his grace,
They ſhall grow up, and flouriſh all
in our God's holy place.
14 And in old age, when others fade,
they fruit ſtill forth ſhall bring:
They ſhall be fat, and full of ſap,
and ay be flouriſhing:

15 To shew that upright is the Lord:
he is a rock to me:
And he from all unrighteousness
is altogether free.

PSALM XCIII.

In this Psalm, for the comfort of God's people, against the multitude and power of their enemies, and the greatness of Kings and Potentates in the world, who oftimes are like to overflow, devour, and drown the Church, the glory of the Lord is described, in whom is the Church's defence, comfort, and victory. For this end first, The praises of God for the Church's comfort are set down absolutely, ver. 1, 2. Then the opposition of the enemies of the Church is compared to the growing flood and raging sea, ver. 3. And thirdly, The praises of God are set down in opposition to their power, ver. 4, 5. with the use of this doctrine.

1 THE Lord doth reign, and cloth'd is he
with Majesty most bright:
His works do shew him cloth'd to be
and girt about with might:
The world is also stablished,
that it cannot depart.

2 Thy throne is fix'd of old, and thou
from everlasting art.

3 The floods, O Lord, have lifted up,
they lifted up their voice:
The floods have lifted up their waves,
and made a mighty noise.

4 But yet the Lord, that is on high,
is more of might by far
Than noise of many waters is,
or great sea-billows are.

5 Thy testimonies ev'ry one
in faithfulness excel:
And holiness for ever, Lord,
thine house becometh well.

PSALM XCIV.

This Psalm is a prayer and complaint of the Church unto God in the time of her oppreſſion by inteſtine enemies, in ſpecial by unjuſt and cruel rulers, whereunto ſundry grounds of comfort to the Godly in this hard condition are ſubjoined. The prayer and complaint reach unto ver. 8. The grounds of comfort are four. The firſt is, the conſideration of God's wiſdom in the permiſſion of this ſore trouble of his people, with a check upon the oppreſſors for their atheiſm, ver. 8, 9, 10, 11. The ſecond is, The conſideration of the profit which God's people ſhall have by this exerciſe, ver. 12, 13. The third is, From a promiſe that God ſhall change the face of affairs to the joy of the Godly, ver. 14, 15. The fourth is, From the experience which the Pſalmiſt had of God's helping of him in this caſe, ſet down at large to the end of the pſalm.

1 O Lord God, unto whom alone
all vengeance doth belong:
O mighty God, who vengeance own'ſt,
ſhine forth, avenging wrong.
2 Lift up thyſelf, thou of the earth
the ſov'reign Judge that art:
And unto thoſe that are ſo proud,
a due reward impart.

3 How long, O mighty God, ſhall they
who lewd and wicked be,
How long ſhall they who wicked are
thus triumph haughtily?
4 How long ſhall things moſt hard by them
be uttered and told?
And all that work iniquity
to boaſt themſelves be bold?

5 Thy folk they break in pieces, Lord,
thine heritage oppreſs.
6 The widow they, and ſtranger ſlay,
and kill the fatherleſs.

7 Yet say they, God it shall not see :
nor God of Jacob know.
8 Ye brutish people ! understand :
fools ! when wise will ye grow ?
9 The Lord did plant the ear of man,
and hear them shall not he ?
He only form'd the eye, and then
shall he not clearly see ?
10 He that the nations doth correct,
shall he not chastise you ?
He knowledge unto man doth teach,
and shall himself not know ?
11 Man's thoughts to be but vanity,
the Lord doth well discern.
12 Blest is the man thou chast'nest, Lord,
and mak'st thy law to learn.
13 That thou may'st give him rest from days
of sad adversity,
Until the pit be digg'd for those
that work iniquity.
14 For sure the Lord will not cast off
those that his people be,
Neither his own inheritance
quit and forsake will he.
15 But judgment unto righteousness
shall yet return again :
And all shall follow after it
that are right-hearted men.
16 Who will rise up for me against
those that do wickedly ?
Who will stand up for me 'gainst those
that work iniquity ?

17 Unleſs the Lord had been my help,
when I was ſore oppreſt,
Almoſt my ſoul had in the houſe
of ſilence been at reſt.

18 When I had uttered this word,
(my foot doth ſlip away)
Thy mercy held me up, O Lord,
thy goodneſs did me ſtay.

19 Amidſt the multitude of thoughts
which in my heart do fight,
My ſoul, leſt it be overcharg'd,
thy comforts do delight.

20 Shall of iniquity the throne
have fellowſhip with thee,
Which miſchief, cunningly contriv'd,
doth by a law decree?

21 Againſt the righteous ſouls thy join,
they guiltleſs blood condemn.

22 But of my refuge God's the rock,
and my defence from them.

23 On them their own iniquity
the Lord ſhall bring and lay,
And cut them off in their own ſin:
our Lord God ſhall them ſlay.

PSALM XCV.

This Pſalm is applied to Chriſt by the Apoſtle, Heb. iii. 7, 8, 9, 10, 11. Whereof there are two parts. In the firſt, is an exhortation to worſhip God in Chriſt, or Chriſt with God the Father and holy Spirit, dwelling among them in the temple, and repreſenting unto them his future incarnation, and the execution of his offices in types and figures. The arguments of praiſing and worſhipping of him are five. The firſt, Becauſe he is the rock of our ſalvation, ver. 1, 2. The ſecond, Becauſe of his greatneſs, ver. 3. The third, For his power, ver. 4 The fourth, Becauſe he created all things, and us his people, ver. 5, 6. The latter part of

the Psalm is another exhortation unto the visible Church, to evidence their obedience of faith, and not to harden their hearts in the time of God's dealing with them by his word, as their fathers did, who perished in the wilderness for their provocation, ver. 8, 9, 10, 11.

1 O Come, let us sing to the Lord:
come, let us ev'ry one
A joyful noise make to the rock
of our salvation.

2 Let us before his presence come,
with praise and thankful voice:
Let us sing psalms to him with grace,
and make a joyful noise.

3 For God, a great God, and great King,
above all Gods he is.

4 Depths of the earth are in his hand:
the strength of hills is his.

5 To him the spacious sea belongs,
for he the same did make:
The dry land also from his hands
its form at first did take.

6 O come, and let us worship him,
let us bow down withal;
And on our knees, before the Lord
our Maker, let us fall.

7 For he's our God, the people we
of his own pasture are,
And of his hand the sheep: to-day,
if ye his voice will hear.

8 Then harden not your hearts, as in
the provocation,
As in the desert, on the day
of the tentation:

9 When me your fathers tempt'd and prov'd,
and did my working see:
10 Ev'n for the space of forty years
this race hath grieved me:
I said, this people errs in heart,
my ways they do not know:
11 To whom I sware in wrath, that to
my rest they should not go.

PSALM XCVI.

We find, 1 Chron. xvi. 23. a part of this Psalm, sung at the bringing up of the ark to Sion, to be in substance and almost in words alike one and the same with this which is here; for as there, so here the Prophet foreseeth in the spirit the spreading of the kingdom of Christ among the nations; and therefore, first He exhorteth all people heartily to receive Christ and propagate his glory, ver. 1, 2, 3. and giveth reasons for it, ver. 4, 5, 6. Then he repeateth and enlargeth the exhortation to glorify God, and to rejoice in him, because Christ was indeed to come among the Gentiles, to reign among them righteously, ver. 7, 8, 9, 10, 11, 12, 13.

1 O Sing a new song to the Lord,
sing all the earth to God.
2 To God sing, bless his Name: shew still
his saving health abroad.
3 Among the heathen nations
his glory do declare;
And unto all the people show
his works that wond'rous are.
4 For great's the Lord and greatly he
is to be magnify'd:
Yea, worthy to be fear'd is he,
above all Gods beside:
5 For all the Gods are idols dumb
which blinded nations fear:
But our God is the Lord, by whom
the Heav'ns created were.

6 Great honour is before his face,
and majesty divine:
Strength is within his holy place,
and there doth beauty shine.
7 Do ye ascribe unto the Lord,
of people ev'ry tribe,
Glory do ye unto the Lord,
and mighty pow'r ascribe.

8 Give ye the glory to the Lord
that to his Name is due:
Come ye into his courts, and bring
an offering with you.
9 In beauty of his holiness,
O do the Lord adore:
Likewise let all the earth throughout
tremble his face before.

10 Among the heathen say, God reigns:
the world shall stedfastly
Be fixt from moving, he shall judge
the people righteously.
11 Let Heav'ns be glad before the Lord,
and let the earth rejoice:
Let seas, and all that is therein,
cry out, and make a noise.

12 Let fields rejoice, and ev'ry thing
that springeth of the earth:
Then woods, and ev'ry tree, shall sing
with gladness and with mirth
13 Before the Lord: because he comes,
to judge the earth comes he:
He'll judge the world with righteousness,
the people faithfully.

PSALM XCVII.

This Psalm containeth a prophecy of the spiritual glory of Christ's Kingdom, to ver. 8. and the use of the doctrine to the end of the Psalm. The comfort of Christ's Kingdom in relation to his Church is set down, ver. 1, 2. and the terribleness thereof in relation to his enemies, ver. 3, 4, 5, 6. with a curse upon image-worshippers, ver. 7. The uses of the doctrine they are four: The first is, That all excellency, and whatsoever is honourable in the world, should do homage to him, set down in the end of ver. 7. The second is, That the true Church should be glad at the hearing and the seeing of the execution of God's judgments upon idolators, with a reason for it, ver. 8, 9. The third use is, A direction to the Saints to beware of sin, with some reasons for it, ver. 10, 11. The fourth use is, That the righteous should rejoice, and thank God upon all occasions, ver. 12.

1 GOD reigneth: let the earth be glad,
and isles rejoice each one.
2 Dark clouds him compass; and in right
with judgment dwells his throne.
3 Fire goes before him, and his foes
it burns up round about.
4 His light'nings lighten did the world:
earth saw, and shook throughout.
5 Hills, at the presence of the Lord,
like wax did melt away:
Ev'n at the presence of the Lord,
of all the earth, I say.
6 The Heav'ns declare his righteousness:
all men his glory see.
7 All who serve graven images
confounded let them be.
Who do of idols boast themselves,
let shame upon them fall:
Ye that are called Gods, see that
ye do him worship.
as God, [illegible]
rael of Israel, by
ion to all y[illegible]

8 Zion did hear, and joyful was,
glad Judah's daughters were:
They much rejoic'd, O Lord, becauſe
thy judgments did appear.

9 For thou, O Lord, art high above
all things on earth that are:
Above all other Gods thou art
exalted very far.

10 Hate ill, all ye that love the Lord:
his Saints' ſouls keepeth he;
And from the hands of wicked men
he ſets them ſafe and free.

11 For all thoſe that be righteous,
ſown is a joyful light;
And gladneſs ſown is for all thoſe
that are in heart upright.

12 Ye righteous in the Lord rejoice:
expreſs your thankfulneſs,
When ye into your memory
do call his holineſs.

PSALM XCVIII.

A Pſalm.

This Pſalm is an exhortation to Jew and Gentile, to rejoice and bleſs the Lord for Chriſt's coming, to ſet up his kingdom in the world. The exhortation is thrice preſſed: Firſt, In proper terms, requiring the Church to ſing for joy, with reaſons adjoined, ver. 1, 2, 3. Then it is repeated, and muſical inſtruments called for, to ſhew that by the human voice the matter of the joy which is in Jeſus Chriſt, is inexpreſſible, ver. 4, 5, 6. Thirdly, To ſhew that neither voice of man, nor muſical inſtruments, are ſufficient to expreſs the joy which cometh by Chriſt's Kingdom; the whole creatures are called unto this work of rejoicing, and ſetting forth his glory, ver. 7, 8. and the reaſon is given, becauſe Chriſt cometh to ſet up, and exerciſe his kingdom in righteouſneſs, ver. 9.

1 ſaithi.

1 O Sing a new song to the Lord,
for wonders he hath done;
His right hand, and his holy arm,
him victory hath won.
2 The Lord God his salvation
hath caused to be known:
His justice in the heathen's sight
he openly hath shown.
3 He mindful of his grace and truth
to Isra'l's house hath been:
And the salvation of our God
all ends of th' earth have seen.
4 Let all the earth unto the Lord
send forth a joyful noise:
Lift up your voice aloud to him,
sing praises, and rejoice.
5 With harp, with harp, and voice of psalms,
unto JEHOVAH sing.
6 With trumpets, cornets, gladly sound
before the Lord, the King.
7 Let seas, and all their fulness roar;
the world, and dwellers there.
8 Let floods clap hands, and let the hills
together joy declare
9 Before the Lord; because he comes,
to judge the earth comes he;
He'll judge the world with righteousness,
his folk with equity.

PSALM XCIX.

For the comfort of the Church against a multitude of enemies round about her, there is in this Psalm a declaration of the Kingdom of Christ reigning as God, one with the Father and holy Spirit in the Church of Israel, before his incarnation, with a four-fold exhortation to all who shall hear

tell of him. The first exhortation is, To stand in awe of him, because of his great majesty manifested in Sion, ver. 1, 2. Another exhortation is, To praise him for his greatness, terribleness, holiness and righteousness, ver. 3, 4. A third exhortation is, To glorify and worship him for sundry reasons, ver. 5, 6, 7, 8. for which he repeateth the exhortation the fourth time, ver. 9.

1 TH' eternal Lord doth reign as King,
let all the people quake:
He sits between the cherubims,
let th' earth be mov'd and shake.
2 The Lord in Zion great and high
above all people is.
3 Thy great and dreadful Name (for it
is holy) let them bless.
4 The King's strength also judgment loves,
thou settlest equity;
Just judgment thou dost execute
in Jacob righteously.
5 The Lord our God exalt on high,
and rev'rently do ye
Before his footstool worship him:
the holy One is he.
6 Moses and Aaron 'mongst his priests,
Samuel with them that call
Upon his name: these call'd on God,
and he them answer'd all.
7 Within the pillar of the cloud
he unto them did speak:
The testimonies he them taught,
and laws, they did not break.
8 Thou answer'dst them, O Lord ourGod,
thou wast a God that gave
Pardon to them, tho' on their deeds
thou wouldest vengeance have.

9 Do ye exalt the Lord our God,
and at his holy hill
Do ye him worship: for the Lord
our God is holy still.

PSALM C.

A Psalm of Praise.

The title of this Psalm sheweth the sum and scope thereof to be for stirring up of the whole Church to praise God cheerfully; unto which duty all are exhorted once, ver. 1, 2. for three reasons, first, Because he is God. Secondly, Because we are his creatures. Thirdly, Because we are his covenanted people, or members of the visible Church, whereof he taketh care, as a pastor doth of his own flock, ver. 3. And again, All are exhorted to thank, praise, and bless him, ver. 4. And that for his goodness, mercy, and truth, ver. 5.

1 ALL people that on earth do dwell,
Sing to the Lord with chearful voice.
2 Him serve with mirth, his praise forth tell:
Come ye before him and rejoice.
3 Know, that the Lord is God indeed,
Without our aid he did us make;
We are his flock, he doth us feed,
And for his sheep he doth us take.
4 O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always;
For it is seemly so to do.
5 For why? the Lord our God is good;
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.

Another of the same.

1 O All ye lands, unto the Lord
make ye a joyful noise.
2 Serve God with gladness: him before
come with a singing voice.
3 Know ye the Lord, that he is God;
not we, but he us made:
We are his people, and the sheep
within his pasture fed.
4 Enter his gates and courts with praise,
to thank him go ye thither:
To him express your thankfulness,
and bless his name together.
5 Because the Lord our God is good;
his mercy faileth never:
And to all generations
his truth endureth ever.

PSALM CI.

A Psalm of David.

David, not being as yet entered in possession of his kingdom, doth by direction of the holy Spirit, fall upon a consideration of the duties of a righteous Prince, which he setteth down as a rule, to be followed by himself and all magistrates, obliging himself to endeavour to comfort his government thereto, wherein he is but a type and shadow of Christ, in whom alone the perfect performance of the duties here promised are to be found. The principal duties which David undertaketh to discharge may be for order's sake, reduced to the number of eight, according to the number of verses.

1 I Mercy will and judgment sing:
Lord, I will sing to thee.
2 With wisdom in a perfect way
shall my behaviour be:
O when, in kindness unto me,
wilt thou be pleas'd to come?
with a perfect heart will walk
within my house at home.

3 I will endure no wicked thing
before mine eyes to be:
I hate their work that turn aside,
it shall not cleave to me.
4 A stubborn and a froward heart
depart quite from me shall:
A person given to wickedness
I will not know at all.
5 I'll cut him off that slandereth
his neighbour privily:
The haughty heart I will not bear,
nor him that looketh high.
6 Upon the faithful of the land
mine eyes shall be, that they
May dwell with me: he shall me serve
that walks in perfect way.
7 Who of deceit a worker is,
in my house shall not dwell:
And in my presence shall he not
remain that lyes doth tell.
8 Yea, all the wicked of the land
early destroy will I:
All from God's city to cut off
that work iniquity.

PSALM CII.

A Prayer of the Afflicted when he is overwhelmed, and poureth out his complaint before the Lord

This Psalm agreeth well with the time of the Babylonish captivity of the Jews, about the end whereof the seventy years being now nigh expired, and weight of the misery of God's people, and the mockery of the Heathen, and the people's longing for delivery, did so afflict the Prophet, that in compassion towards the scattered Church, he poureth out this Prayer, and communicateth it at the Lord's direction, to all other feeling members of the body to be made use of.

for the waking up of their affections, and strengthening of their hope of delivery. The parts of it are three. In the first, He craveth audience to his Prayer because of his sad condition, wherein he sympathiseth with the Church in affliction, to ver. 12. In the second, He encourageth himself in the hope of being heard in behalf of the Church, to ver. 23. In the third, He layeth forth the occasion of all this grief, which was the fear he had of the cutting off of the Church of the Jews, before the coming of the Messiah, and sheweth how he strengtheneth his faith in Prayer against this temptation.

1 O Lord, unto my pray'r give ear,
my cry let come to thee:
2 And in the day of my distress,
hide not thy face from me.
Give ear to me: what time I call,
to answer me make haste.
3 For as an hearth my bones are burnt:
my days like smoke do waste.
4 My heart within me smitten is,
and it is withered
Like very grass: so that I do
forget to eat my bread.
5 By reason of my groaning voice,
my bones cleave to my skin;
6 Like pelican in wilderness,
forsaken I have been:

I like an owl in desart am,
that nightly there doth moan.
7 I watch, and like a sparrow am,
on the house-top alone.
8 My bitter en'mies all the day
reproaches cast on me:
And being mad at me, with rage
against me sworn they be.

9 For why? I aſhes eaten have
like bread, in ſorrows deep;
My drink I alſo mingled have
with tears that I did weep:
10 Thy wrath and indignation
did cauſe this grief and pain:
For thou haſt lift me up on high,
and caſt me down again.

11 My days are like unto a ſhade
which doth declining paſs:
And I am dry'd and withered
ev'n like unto the graſs.
12 But thou, Lord, everlaſting art,
and thy remembrance ſhall
Continually endure, and be
to generations all.

13 Thou ſhalt ariſe, and mercy have
upon thy Sion yet:
The time to favour her is come,
the time that thou haſt ſet.
14 For in her rubbiſh, and her ſtones
thy ſervants pleaſure take,
Yea, they the very duſt thereof
do favour for her ſake.

15 So ſhall the heathen people fear,
the Lords moſt holy Name:
And all the Kings on earth ſhall dread
thy glory and thy fame
16 When Sion by the mighty Lord
built up again ſhall be,
In glory then, and majeſty,
to men appear ſhall he.

17 The prayer of the deſtitute
he ſurely will regard:
Their prayer will he not deſpiſe;
by him it ſhall be heard.
18 For generations yet to come
this ſhall be on record:
So ſhall the people that ſhall be
created, praiſe the Lord.

19 He from his ſanctuary's height
hath downward caſt his eye:
And from his glorious throne in Heav'n
the Lord the earth did ſpy:
20 That of the mournful priſoner
the groanings he might hear,
To ſet them free that unto death
by men appointed are:

21 That they in Sion may declare
the Lord's moſt holy Name,
And publiſh in Jeruſalem
the praiſes of the ſame:
22 When as the people gather ſhall
in troops with one accord,
When kingdoms ſhall aſſembled be
to ſerve the higheſt Lord.

23 My wonted ſtrength and force he hath
abated in the way:
And he my days hath ſhortened;
24 Thus therefore did I ſay,
My God, in mid-time of my days,
take thou me not away:
From age to age eternally
thy years endure and ſtay.

25 The firm foundation of the earth
of old time thou haſt laid:
The Heavens alſo are the work
which thine own hands have made.
26 Thou ſhalt for evermore endure,
but they ſhall periſh all:
Yea, ev'ry one of them wax old,
like to a garment, ſhall.
Thou, as a veſture, ſhalt them change,
and they ſhall changed be.
27 But thou the ſame art, and thy years
are to eternity.
28 The children of thy ſervants ſhall
continually endure;
And in thy ſight, O Lord, their ſeed
ſhall be eſtabliſh'd ſure.

Another of the ſame.

1 LORD, hear my pray'r, and let my cry
Have ſpeedy acceſs unto thee.
2 In day of my calamity,
O hide not thou thy face from me:
Hear when I call to thee, that day
An anſwer ſpeedily return.
3 My days like ſmoke conſume away,
And, as an hearth, my bones do burn.
4 My heart is wounded very ſore,
And withered, like graſs, doth fade:
I am forgetful grown therefore
To take and eat my daily bread.
5 By reaſon of my ſmart within,
And voice of my moſt grievous groans,
My fleſh conſumed is, my ſkin
All parch'd, doth cleave unto my bones.

6 The pelican of wilderneſs,
The owl in deſart I do match.
7 And, ſparrow-like, companionleſs,
Upon the houſe's top, I watch.
8 I all day long am made a ſcorn,
Reproach'd by my malicious foes;
The madmen are againſt me ſworn,
The men againſt me that aroſe.

9 For I have aſhes eaten up,
To me as if they had been bread;
And, with my drink, I in my cup
Of bitter tears a mixture made:
10 Becauſe thy wrath was not appeas'd,
And dreadful indignation;
Therefore it was that thou me rais'd,
And thou again didſt caſt me down.

11 My days are like a ſhade alway,
Which doth declining ſwiftly paſs:
And I am withered away,
Much like unto the fading graſs.
12 But thou, O Lord, ſhalt ſtill endure,
From change and all mutation free,
And, to all generations ſure,
Shall thy rememb'rance ever be.

13 Thou ſhalt ariſe, and mercy yet
Thou to mount Sion ſhalt extend:
Her time for favour which was ſet,
Behold, is now come to an end.
14 Thy Saints take pleaſure in her ſtones,
Her very duſt to them is dear.
15 All heathen lands, and kingly thrones
On earth, thy glorious name ſhall fear.

16 God in his glory shall appear,
When Sion he builds and repairs.
17 He shall regard and lend his ear
Unto the needy's humble pray'rs.
Th' afflicted's pray'r he will not scorn;
18 All times this shall be on record:
And generations yet unborn
Shall praise and magnify the Lord.
19 He from his holy place look'd down,
The earth he view'd from Heav'n on high.
20 To hear the pris'ners' mourning groan,
And free them that are doom'd to die:
21 That Sion, and Jerus'lem too,
His name and praise may well record:
22 When people and the kingdoms do
Assemble all to praise the Lord.
23 My strength he weak'ned in the way,
My days of life he shortened.
24 My God, O take me not away
In mid-time of my days, I said:
Thy years throughout all ages last.
25 Of old thou hast established
The earth's foundation firm and fast:
Thy mighty hands the heav'ns have made.
26 They perish shall, as garments do,
But thou shalt evermore endure:
As vestures, thou shalt change them so:
And they shall all be changed sure.
27 But from all changes thou art free,
Thy endless years do last for ay:
28 Thy servants, and their seed who be,
Establish'd shall before thee stay.

PSALM CIII.

A Psalm of David.

This is a Psalm of praise and thanksgiving to God, for his grace to his people, wherein the believer stirreth up himself, and by his own example others also to praise God, ver. 1, 2. And that for seventeen reasons or arguments of praise; some of them taken from mercies shewn to himself, some from mercie to all believers, and some taken from his sovereign dominion over all, unto ver. 20. And in the last three vers. there is an exhortation to all the creatures, to join in God's praises with the Prophet.

1 O Thou, my soul, bless God the Lord:
and all that in me is,
Be stirred up, his holy name
to magnify and bless.

2 Bless, O my soul, the Lord thy God,
and not forgetful be
Of all his gracious benefits
he hath bestow'd on thee.

3 All thine iniquities who doth
most graciously forgive:
Who thy diseases all and pains
doth heal, and thee relieve.

4 Who doth redeem thy life, that thou
to death may'st not go down:
Who thee with loving-kindness doth
and tender mercies crown.

5 Who with abundance of good things
doth satisfy thy mouth:
So that, ev'n as the eagle's age,
renewed is thy youth.

6 God righteous judgment executes
for all oppressed ones.

7 His ways to Moses, he his acts
made known to Isra'l's sons.

8 The Lord our God is merciful,
and he is gracious,
Long-suffering, and slow to wrath,
in mercy plenteous.
9 He will not chide continually,
nor keep his anger still.
10 With us he dealt not as we sinn'd,
nor did requite our ill.

11 For as the heav'n in its height
the earth surmounteth far:
So great to those that do him fear
his tender mercies are.
12 As far as east is distant from
the west, so far hath he
From us removed, in his love,
all our iniquity.

13 Such pity as a father hath
unto his children dear;
Like pity shews the Lord to such
as worship him in fear.
14 For he remembers we are dust,
and he our frame well knows.
15 Frail man, his days are like the grass,
as flow'r in field he grows.

16 For over it the wind doth pass,
and it away is gone,
And of the place where once it was,
it shall no more be known.
17 But unto them that do him fear,
God's mercy never ends;
And to their children's children still
his righteousness extends;

18 To such as keep his covenant,
and mindful are alway
Of his most just commandements,
that they may them obey.
19 The Lord prepared hath his throne
in heavens firm to stand:
And every thing that being hath,
his kingdom doth command.
20 O ye his Angels that excel
in strength, bless ye the Lord;
Ye who obey what he commands,
and hearken to his word:
21 O bless and magnify the Lord,
ye glorious hosts of his;
Ye ministers, that do fulfil
whate'er his pleasure is.
22 O bless the Lord, all ye his works,
wherewith the world is stor'd,
In his dominions ev'ry where:
my soul, bless thou the Lord.

PSALM CIV.

As in the former Psalm, the Prophet stirred up himself, and all others to glorify God, specially for the works of grace; so here he stirreth up himself and others to glorify God, specially for the works of Creation and Providence: And in the first place, He sheweth the scope of all the Psalm, ver. 1. In the second place, He bringeth arguments for pressing the duty of praising God, from the first day's work of Creation, to wit, The light. And from the second day's work in spreading forth the Heavens, ver 2, 3, 4. And from the third day's work of bringing forth the earth, the sea, the flowers and plants, for the use of man and beast, which were the works of the sixth day, ver. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18 And from the works of the fourth day, sun and moon, ver. 19, 20, 21, 22, 23, 24. And from the works of the fifth day, fishes greater and smaller, ver. 25, 26. In the third place, He bringeth arguments of God's praise, from the preservation, specially of living creatures, ver. 27, 28, 29, 30. In the fourth place is the conclusion of the Psalm, with some further reasons for praising of God, ver. 31, 32, 33, 34, 35.

1 BLeſs God, my ſoul, O Lord my God,
thou art exceeding great,
With honour and with majeſty
thou clothed art in ſtate.

2 With light, as with a robe, thyſelf
thou covereſt about:
And, like unto a curtain, thou
the heavens ſtretcheſt out.

3 Who of his chambers doth the beams
within the waters lay,
Who doth the clouds his chariot make,
on wings of wind make way.

4 Who flaming fire his miniſters,
his angels ſp'rits doth make.

5 Who earth's foundations did lay,
that it ſhould never ſhake.

6 Thou didſt it cover with the deep,
as with a garment ſpread:
The waters ſtood above the hills,
when thou the word but ſaid.

7 But at the voice of thy rebuke,
they fled, and would not ſtay:
They, at thy thunder's dreadful voice,
did haſte them faſt away.

8 They by the mountains do aſcend,
and by the valley ground
Deſcend, unto that very place
which thou for them didſt found.

9 Thou haſt a bound unto them ſet
that they may not paſs over,
That they do not return again
the face of earth to cover.

10 He to the valleys ſends the ſprings
which run among the hills.
11 They to all beaſts of field give drink:
wild aſſes drink their fills.
12 By them the fowls of heav'n ſhall have
their habitation,
Which do among the branches ſing
with delectation.

13 He from his chambers watereth
the hills, when they are dry'd:
With fruit and increaſe of thy works
the earth is ſatisfy'd.
14 For cattle he makes graſs to grow,
he makes the herb to ſpring
For th' uſe of man, that food to him
he from the earth may bring:

15 And wine, that to the heart of man
doth chearfulneſs impart,
Oil that his face makes ſhine, and bread
that ſtrengtheneth his heart.
16 The trees of God are full of ſap:
the cedars that do ſtand
In Lebanon, which planted were
by his almighty hand.

17 Birds of the air upon their boughs
do chuſe their neſts to make;
As for the ſtork, the fir-tree ſhe
doth for her dwelling take.
18 The lofty mountains for wild goats
a place of refuge be,
The conies alſo to the rocks
do for their ſafety flee.

19 He sets the moon in heav'n, thereby
the seasons to discern:
From him the sun his certain time
of going down doth learn.
20 Thou darkness mak'st, 'tis night: then
of forests creep abroad. [beasts
21 The lions young roar for their prey,
and seek their meat from God.
22 The sun doth rise, and home they flock,
down in their dens they lie.
23 Man goes to work, his labour he
doth to the ev'ning ply.
24 How manifold, Lord, are thy works!
in wisdom wonderful
Thou ev'ry one of them hast made!
earth's of thy riches full!
25 So is this great and spacious sea,
wherein things creeping are,
Which numbred cannot be, and beasts
both great and small are there.
26 There ships go, there thou mak'st to play
that leviathan great.
27 These all wait on thee, that thou may'st
in due time give them meat.
28 That which thou giveest unto them,
they gather for their food:
Thine hand thou op'nest lib'rally,
they filled are with good.
29 Thou hid'st thy face, they troub'led are,
their breath thou tak'st away,
Then do they die, and to their dust
return again do they.

30 Thy quick'ning ſp'rit thou ſendeſt forth,
then they created be:
And then the earth's decayed face
renewed is by thee.
31 The glory of the mighty Lord
continue ſhall for ever:
The Lord JEHOVAH ſhall rejoice
in all his works together.
32 Earth, as affrighted, trembleth all,
if he on it but look;
And if the mountains he but touch,
they preſently do ſmoke.
33 I will ſing to the Lord moſt high
ſo long as I ſhall live:
And while I being have, I ſhall
to my God praiſes give.
34 Of him my meditation ſhall
ſweet thoughts to me afford:
And as for me I will rejoice
in God, my only Lord.
35 From earth let let ſinners be conſum'd,
let ill men nō more be:
O thou my ſoul, bleſs thou the Lord:
praiſe to the Lord give ye.

PSALM CV.

The firſt part of this Pſalm was ſung at the carrying up of the ark of God to the city of David, 1. Chron. xvi. 8. The whole Pſalm containeth an exhortation to the Church of Iſrael to praiſe God for his mercies ſhewn towards them, with reaſons ſerving to preſs the duty. The exhortation is ſet down, ver. 1, 2, 3, 4, 5, 6. The reaſons are more particularly expreſſed in the reſt of the Pſalm; the firſt rank whereof is taken from the Lord's covenanting with Abraham, Iſaac, and Jacob, and the care which the Lord had of their perſons, ver. 7, 8, 9, 10, 11, 12, 13, 14, 15. The ſecond rank is taken from the care the Lord had of their poſterity,

when he sent them down from Egypt, and all the while they were there, ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. The third rank is taken from the manner of their delivery out of Egypt, when they were oppressed, and from the plaguing of the Egyptians for their sake, ver. 26, 27, 28, to 37. The fourth rank is taken from the Lord's care in leading them thro' the wilderness, from ver. 37. to 43. And the last rank of reasons is taken from the Lord's placing of them in Canaan, where they might serve God according to his law, ver. 44, 45.

1 GIVE thanks to God; call on his name;
to men his deeds make known.
2 Sing ye to him, sing psalms: proclaim
his wond'rous works each one.
3 See that ye in his holy name
to glory do accord:
And let the heart of ev'ry one
rejoice that seeks the Lord.
4 The Lord almighty, and his strength,
with stedfast hearts seek ye:
His blessed and his gracious face
seek ye continually.
5 Think on the works that he hath done,
which admiration breed;
His wonders, and the judgments all,
which from his mouth proceed.
6 O ye that are of Ab'ram's race,
his servant well approv'n;
And ye that Jacob's children are,
whom he chus'd for his own.
7 Because he, and he only, is
the mighty Lord our God;
And his most righteous judgments are
in all the earth abroad.

8 His cov'nant he rememb'red hath,
that it may ever ſtand;
To thouſand generations
the word he did command.
9 Which covenant he firmly made
with faithful Abraham,
And unto Iſaac, by his oath,
he did renew the ſame.
10 And unto Jacob for a law,
he made it firm and ſure,
A covenant to Iſrael,
which ever ſhould endure.
11 He ſaid, I'll give Canaan's land
for heritage to you:
12 While they were ſtrangers there, and few,
in number very few.
13 While yet they went from land to land
without a ſure abode,
And while thro' ſundry kingdoms they
did wander far abroad:
14 Yet notwithſtanding ſuff'red he
no man to do them wrong:
Yea, for their ſakes, he did reprove
Kings, who were great and ſtrong.
15 Thus did he ſay, Touch ye not thoſe
that mine anointed be,
Nor do the prophets any harm
that do pertain to me.
16 He call'd for famine on the land;
he brake the ſtaff of bread.
17 But yet he ſent a man before,
by whom they ſhould be fed;

Ev'n Joseph, whom unnat'rally
sell for a slave did they;
18 Whose feet with fetters they did hurt,
and he in irons lay:
19 Until the time that his word came
to give him liberty:
The word and purpose of the Lord
did him in prison try.

20 Then sent the King and did command
that he enlarg'd should be:
He that the people's ruler was,
did send to set him free.
21 A lord, to rule his family,
he rais'd him, as most fit:
To him, of all that he possest,
he did the charge commit;
22 That he might at his pleasure bind
the princes of the land;
And he might teach his senators
wisdom to understand.
23 The people then of Israel
down into Egypt came:
And Jacob also sojourned
within the land of Ham.
24 And he did greatly by his pow'r
increase his people there:
And stronger than their enemies
they by his blessing were.
25 Their heart he turned to envy
his folk maliciously,
With those that his own servants were
to deal in subtilty.

26 His ſervant Moſes he did ſend,
Aaron his choſen one:
27 By theſe his ſigns and wonders great
in Ham's land were made known.
28 Darkneſs he ſent, and made it dark;
his word they did obey.
29 He turn'd their waters into blood,
and he their fiſh did ſlay.
30 The land in plenty brought forth frogs,
in chambers of their Kings.
31 His word all ſorts of flies and lice
in all their borders brings.
32 He hail for rain and flaming fire
into their land he ſent:
33 And he their vines and fig-trees ſmote;
trees of their coaſts he rent.
34 He ſpake, and caterpillars came:
locuſts did much abound,
35 Which in their land all herbs conſum'd
and all fruits of their ground.
36 He ſmote all firſt-born in their land;
chief of their ſtrength each one.
37 With gold and ſilver brought them forth;
weak in their tribes were none.
38 Egypt was glad when forth they went:
their fear on them did light.
39 He ſpread a cloud for covering,
and fire to ſhine by night.
40 They aſk'd, and he brought quails; with
of Heav'n he filled them. [bread
41 He op'ned rocks, floods guſh'd and ran
in deſarts like a ſtream.

42 For on his holy promise he
and servant Ab'ram thought.
43 With joy his people, his elect
with gladness, forth he brought:
44 And unto them the pleasant lands
he of the heathen gave;
That of the people's labour they
inheritance might have:
45 That they his statutes might observe
according to his word;
And that they might his laws obey.
Give praise unto the Lord.

PSALM CVI.

The sum of this Psalm is to teach the Godly in the time of calamity, lying upon the Church, or upon themselves. First, To glorify God by faith in him. Secondly, To reckon up, for their encouragement, the frequent forgiveness of grievous sins to his people in former times. And thirdly, To pray for the like favour to themselves, and in hope to have their prayer granted to give thanks to God. There are three parts of the Psalm answerable thereunto. The first part, is the Prophet's strengthening of his own faith, ver. 1, 2, 3, 4, 5. The second part, is the confession of our sins in general, ver. 6. and in special, of eight or nine gross provocations which the Lord after correction did pardon, and gave comfort to his people, to ver. 46. which are so many arguments of hope, to find the like mercy to the Church in this time. The first sin, with the forgiveness of it, is set down from ver. 7. to ver 13. The second sin, ver. 13, 14, 15. The third sin, ver. 16, 17, 18. The fourth sin, ver. 19, 20, 21, 22, 23. The fifth sin, ver. 24, 25, 26, 27. The sixth sin, ver. 28, 29, 30, 31. The seventh sin, ver. 32, 33. The eighth sin, from ver. 34, to 43. The ninth point of confession is, of a general heap of sins, oft-times repeated, and all pardoned, with pity manifested to God's people, ver. 43, 44, 45, 46. The third part of the Psalm, is a Prayer for new experience of like mercy, and a close of the Psalm with praise and thanksgiving, ver. 47, 48.

1 GIVE praise and thanks unto the Lord,
for bountiful is he,
His tender mercy doth endure
unto eternity.

2 God's mighty works, who can expreſs?
or ſhew forth all his praiſe?
3 Bleſſed are they that judgment keep,
and juſtly do always.
4 Remember me, Lord, with that love
which thou to thine doſt bear:
With thy ſalvation, O my God,
to viſit me draw near:
5 That I thy choſen's good may ſee,
and in their joy rejoice:
And may, with thine inheritance,
triumph with cheerful voice.
6 We with our fathers ſinned have,
and of iniquity
Too long we have the workers been,
we have done wickedly.
7 The wonders great, which thou, O Lord,
didſt work in Egypt land,
Our fathers, tho' they ſaw, yet them
they did not underſtand;
And they thy mercies' multitude
kept not in memory;
But at the ſea, ev'n the Red Sea,
provok'd him grievouſly.
8 Nevertheleſs he ſaved them,
ev'n for his own name's ſake:
That ſo he might to be well known
his mighty pow'r make.
9 When he the Red Sea did rebuke,
then dried up it was:
Thro' depths, as thro' the wilderneſs,
he ſafely made them paſs.

10 From hands of thoſe that hated them
he did his people ſave;
And from the en'my's cruel hand
to them redemption gave.
11 The waters overwhelm'd their foes,
not one was left alive.
12 Then they believ'd his word, and praiſe
to him in ſongs did give.
13 But ſoon did they his mighty works
forget unthankfully:
And on his counſel and his will
did not wait patiently:
14 But much did luſt in wilderneſs,
and God in deſert tempt.
15 He gave them what they ſought, but to
their ſoul he leanneſs ſent.
16 And againſt Moſes in the camp,
their envy did appear:
At Aaron they, the Saint of God,
envious alſo were.
17 Therefore the earth did open wide,
and Dathan did devour,
And all Abiram's company
did cover in that hour.
18 Likewiſe among their company
a fire was kindled then;
And ſo the hot conſuming flame
burnt up theſe wicked men.
19 Upon the hill of Horeb they
an idol calf did frame,
A molten image they did make,
and worſhipped the ſame.

20 And thus their glory, and their God,
most vainly changed they
Into the likeneſs of an ox
that eateth graſs or hay.

21 They did forget the mighty God,
that had their Saviour been,
By whom ſuch great things brought to
they had in Egypt ſeen. [paſs,

22 In Ham's land he did wond'rous works,
things terrible did he,
When he his mighty hand and arm
ſtretch'd out at the Red Sea.

23 Then ſaid he, He would them deſtroy,
had not, his wrath to ſtay,
His choſen Moſes ſtood in breach,
that them he ſhould not ſlay.

24 Yea, they deſpis'd the pleaſant land,
believed not his word:

25 But in their tents they murmured,
not heark'ning to the Lord.

26 Therefore in deſert, them to ſlay,
he lifted up his hand:

27 'Mong nations to o'erthrow their ſeed,
and ſcatter in each land.

28 They unto Bael-peor did
themſelves aſſociate;
The ſacrifices of the dead
they did profanely eat.

29 Thus by their lewd inventions,
they did provoke his ire:
And then upon them ſuddenly
the plague brake in as fire.

30 Then Phineas roſe, and juſtice did:
and ſo the plague did ceaſe.
31 That, to all ages, counted was
to him for righteouſneſs.

32 And at the waters where they ſtrove,
they did him angry make,
In ſuch ſort, that it fared ill
with Moſes for their ſake:
33 Becauſe they there his ſpirit meek
provoked bitterly,
So that he utter'd with his lips
words unadviſedly.

34 Nor, as the Lord commanded them,
did they the nations ſlay:
35 But with the heathen mingled were,
and learn'd of them their way.
36 And they their idols ſerv'd; which did
a ſnare unto them turn.
37 Their ſons and daughters they to dev'ls
in ſacrifice did burn.

38 In their own children's guiltleſs blood
their hands they did imbrue,
Whom to Canaan's idols they
for ſacrifices ſlew:
So was the land defil'd with blood:
They ſtain'd with their own way,
&6And with their own inventions
a whoring they did ſtray.

40 Againſt his people kindled was
the wrath of God therefore,
Inſomuch that he did his own
inheritance abhor.

41 He gave them to the heathen's hand;
their foes did them command.
42 Their en'mies them oppreſt, they were
made ſubject to their hand.
43 He many times deliv'red them,
but with their counſel ſo
They him provok'd, that for their ſin
they were brought very low.
44 Yet their affliction he beheld,
when he did hear their cry.
45 And he for them his covenant
did call to memory.
After his mercies' multitude
46 he did repent: And made
Them to be pity'd of all thoſe
who did them captive lead.
47 O Lord, our God, us ſave, and gather
the heathen from among,
That we thy holy Name may praiſe
in a triumphant ſong.
48 Bleſt be JEHOVAH, Iſra'l's God,
to all eternity:
Let all the people ſay, Amen.
Praiſe to the Lord give ye.

PSALM CVII.

This Pſalm is praiſe for God's gracious and wiſe diſpenſations towards men. In the former part whereof, the Pſalmiſt, reckoneth four exercises of God's people, by God's juſtice bringing them to ſtraits, and by his mercy delivering them again. The firſt exerciſe is, By baniſhment, and by the Lord's bringing them back from it, to ver. 10. The ſecond is, by captivity and impriſonment, and delivery out of it, to ver. 17. The third is, By bodily ſickneſs, and recovery from it, to ver. 23. The fourth is, By danger by ſea, and the delivery out of it, to ver 33.

In the latter part of the Pſalm he praiſeth God for his wiſe dealing with people and nations, in changes made among them, in their lands, perſons, goods and eſtates, for the good of his own, and overthrow of the proud. One change is, Of a fertile into a barren wilderneſs, for the inhabitants' ſins, ver. 33, 34. Another change is, Of a barren land into a fertile and plentiful ſoil, well peopled, to ver. 38. A third change is, Waſting and ſpoiling of a well-peopled and fertile country, ver. 39. A fourth change is, Pulling down princes and ſtateſmen, and confounding of them, ſo that they knew not what to do, or whither to go, ver. 40 The fifth change is, The lifting up of the poor and deſolate, and enlarging of them in all reſpects, ver. 41. The beſt witneſſes of which changes, are the Godly and wiſe obſervers of God's Providence, who, for a reward of their obſervation, ſhall have comfortable uſe and benefit of all God's diſpenſations, ver. 42, 43.

1 PRAISE God, for he is good: for ſtill
his mercies laſting be.
2 Let God's redeem'd ſay ſo, whom he
from th' en'mies hand did free:
3 And gather'd them out of the lands
from north, ſouth, eaſt and weſt.
4 They ſtray'd in deſarts pathleſs way,
no city found to reſt.

5 For thirſt and hunger, in them faints
6 their ſoul. When ſtraits them preſs,
They cry unto the Lord, and he
them frees from their diſtreſs.
7 Them alſo in a way to walk,
that right is, he did guide,
That they might to a city go
wherein they might abide.

8 O that men to the Lord would give
praiſe, for his goodneſs then,
And for his works of wonders done
unto the ſons of men!

9 For he the ſoul that longing is
doth fully ſatisfy,
With goodneſs he the hungry ſoul
doth fill abundantly.

10 Such as ſhut up in darkneſs deep,
and in death's ſhade abide,
Whom ſtrongly hath affliction bound,
and irons faſt have ty'd:

11 (Becauſe againſt the words of God
they wrought rebelliouſly,
And they the counſel did contemn
of him that is moſt high):

12 Their heart he did bring down with grief,
they fell, no help could have.

13 In trouble then they cry'd to God,
he them from ſtraits did ſave.

14 He out of darkneſs did them bring,
and from death's ſhade them take;
Theſe bands wherewith they had been
aſunder quite he brake. [bound,

15 O that men to the Lord would give
praiſe, for his goodneſs then,
And for his works of wonder done
unto the ſons of men!

16 Becauſe the mighty gates of braſs
in pieces he did tear,
By him in ſunder alſo cut
the bars of iron were.

17 Fools, for their ſin, and their offence,
do ſore affliction bear.

18 All kind of meat their ſoul abhors,
they to death's gates draw near.

19 In grief they cry to God, he ſaves
them from their miſeries.
20 He ſends his word, them heals, and them
from their deſtructions frees.
21 O that men to the Lord would give
praiſe, for his goodneſs then,
And for his works of wonder done
unto the ſons of men!
22 And let them ſacrifice to him
off'rings of thankfulneſs,
And let them ſhew abroad his works
in ſongs of joyfulneſs.
23 Who go to ſea in ſhips, and in
great waters trading be:
24 Within the deep, theſe men God's works
and his great wonders ſee.
25 For he commands, and forth in haſte
the ſtormy tempeſt flies,
Which makes the ſea with rolling waves
aloft to ſwell and riſe.
26 They mount to Heav'n, then to the depths
they do go down again;
Their ſoul doth faint, and melt away
with trouble and with pain.
27 They reel and ſtagger like one drunk,
at their wits end they be:
28 Then they to God in trouble cry,
who them from ſtraits doth free.
29 The ſtorm is chang'd into a calm,
at his command and will;
So that the waves, which rag'd before,
now quiet are and ſtill.

30 Then are they glad, becauſe at reſt
and quiet now they be;
So to the haven he them brings,
which they deſire to ſee.

31 O that men to the Lord would give
praiſe, for his goodneſs then,
And for his works of wonder done
unto the ſons of men!

32 Among the people gathered,
let them exalt his Name;
Among aſſembled elders ſpread
his moſt renowned fame.

33 He to dry-land turns water-ſprings,
and floods to wilderneſs:

34 For ſins of thoſe that dwell therein,
fat land to barrenneſs.

35 The burnt and parched wilderneſs
to water-pools he brings;
The ground that was dry'd up before,
he turns to water-ſprings.

36 And there, for dwelling, he a place
doth to the hungry give,
That they a city may prepare
commodiouſly to live.

37 There ſow the fields, and vineyards
to yield fruits of increaſe. [plant,

38 His bleſſing makes them multiply,
lets not their beaſts decreaſe.

39 Again they are diminiſhed,
and very low brought down,
Through ſorrow and affliction,
and great oppreſſion.

40 He upon princes pours contempt,
and cáuſeth them to ſtray,
And wander in a wilderneſs
wherein there is no way.

41 Yet ſetteth he the poor on high
from all his miſeries,
And he, much like unto a flock,
doth make him families.

42 They that are right'ous ſhall rejoice
when they the ſame ſhall ſee;
And, as aſhamed, ſtop her mouth
ſhall all iniquity.

43 Whoſo is wiſe, and will theſe things
obſerve, and them record,
Ev'n they ſhall underſtand the love
and kindneſs of the Lord.

PSALM CVIII.

A Song or Pſalm of David.

This Pſalm is compoſed of part of the 57th Pſalm, from ver. 7. to the end, and of a part of the 60th Pſalm, from ver 5. to the end, but in a diverſe notion; for in the 57th and 60th Pſalms, David is praying for experience of the truth of the promiſe made to him, concerning the kingdom of Iſrael, and victory over his enemies on all ſides, being now in hazard by them; but here he is making uſe of the experience received, and of victory obtained over enemies within and without the kingdom of Iſrael, for the encouragement of the Church militant to the end of the world, againſt inteſtine and foreign enemies whatſoever. Again, in theſe two former Pſalms, whence he doth repeat the words of this Pſalm, he had his own intereſt to plead, beſide what was typical in his exerciſe: Here, his own intereſt being ſettled, and the promiſe made to himſelf performed, he recommendeth this experience of his in a more abſtract notion from his own particular, and in a more typical way of a pledge of the victory of the true Church militant, under her head and Lord, over all her enemies both inteſtine and foreign, without the verge of the viſible profeſſion, that is the faith of Chriſt, and hope of his prevailing in the work of enlarging and reforming of the viſible Catholic Church, and overthrowing of the open ene-

mies of Christ's kingdom, typified under the exercise of David, the true subjects of Christ might go on in their warfare with the greater confidence.

This Psalm hath two parts: In the former is the thanksgiving of faith, and promise of praise, in hope of obtaining all which the Church is here to pray for, ver. 1, 2, 3, 4, 5. In the latter part is the prayer for preservation of the Church, ver. 6. with confidence to be heard and helped, whatsoever impediment appear, against all who stand out against Christ's kingdom, whether within the visible Church, ver. 7, 8. or whether without, such as are professe enemies unto it, ver. 9, 10, 11, which prayer is followed forth, ver. 12. and comfortably closed with assurance of the Church's victory by the assistance of God, ver. 13.

1 MY heart is fix'd, Lord: I will sing,
and with my glory praise.
2 Awake up psaltery and harp,
myself I'll early raise.
3 I'll praise thee 'mong the people, Lord,
'mong nations sing will I.
4 For above Heav'n thy mercy's great,
thy truth doth reach the sky.
5 Be thou above the Heavens, Lord,
exalted gloriously;
Thy glory all the earth above
be lifted up on high.
6 That those who thy beloved are
delivered may be;
O do thou save with thy right hand,
and answer give to me.
7 God in his holiness hath said,
Herein I will take pleasure,
Shechem I will divide, and forth
will Succoth's valley measure.
8 Gilead I claim as mine by right,
Manasseh mine shall be;
Ephraim is of my head the strength,
Judah gives laws for me.

9 Moab's my washing-pot, my shoe
I'll over Edom throw,
Over the land of Palestine
I will in triumph go.
10 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
11 O God, thou who hadst cast us off,
this thing wilt thou not do?
And wilt not thou, ev'n thou, O God,
forth with our armies go?
12 Do thou from trouble give us help,
for helpless is man's aid.
13 Through God we shall do valiantly,
our foes he shall down tread.

PSALM CIX.

To the chief Musician, a Psalm of David.

David, as a type of Christ, hath here to do with his and the Lord's desperate enemies. The Psalm hath three parts. In the first part, he complaineth against them unto God, ver. 1, 2, 3, 4, 5. In the second, he pronounceth the fearful vengeance of God against them, by way of imprecation in the spirit of prophecy, unto ver. 21. In the third part, he putteth up a prayer to God for himself, and is comforted. In all which he is a type of Christ, and hath an eye unto Christ's kingdom, and to the desperate enemies thereof, as the apostle Peter doth teach us in his application of what is here spoken, as a Prophecy to be in part completed in Judas, Acts i. 20. And so David is not here satisfying his own private revenge against Achitophel, or any other such like traitor, but as a Prophet foretelling what judgment was to fall on the desperate enemies of God, and as a Saint subscribing to God's righteous judgments, for the terror of all opposers of Christ's kingdom.

1 O Thou the God of all my praise,
do thou not hold thy peace:
2 For mouths of wicked men to speak
against me do not cease:

The mouths of vile deceitful men
against me op'ned be;
And with a falſe and lying tongue
they have accuſed me.

3 They did beſet me round about
with words of hateful ſpite:
And, tho' to them no cauſe I gave,
againſt me they did fight.

4 They for my love became my foes:
but I me ſet to pray.

5 Evil for good, hatred for love,
to me they did repay.

6 Set thou the wicked over him,
and upon his right hand
Give thou his greateſt enemy,
ev'n Satan, leave to ſtand.

7 And when by thee he ſhall be judg'd,
let him condemned be;
And let his pray'r be turn'd to ſin,
when he ſhall call on thee.

8 Few be his days, and in his room
his charge another take.

9 His children let be fatherleſs,
his wife a widow make.

10 His children let be vagabonds,
and beg continually:
And from their places deſolate,
ſeek bread for their ſupply.

11 Let covetous extortioners
catch all he hath away:
Of all for which he labour'd hath
let ſtrangers make a prey.

12 Let there be none to pity him,
let there be none at all
That on his children fatherleſs
will let his mercy fall.
13 Let his poſterity from earth
cut off for ever be,
And in the following age their name
be blotted out by thee.
14 Let God his father's wickedneſs
ſtill to rememb'rance call;
And never let his mother's ſin
be blotted out at all.
15 But let them all before the Lord
appear continually,
That he may wholly from the earth
cut off their memory.
16 Becauſe he mercy minded not,
but perſecuted ſtill
The poor and needy, that he might
the broken hearted kill.
17 As he in curſing pleaſure took,
ſo let it ſo him fall;
And as he delighted not to bleſs,
ſo bleſs him not at all.
18 As curſing he like clothes put on,
into his bowels ſo,
Like water, and into his bones,
like oil, down let it go.
19 Like to the garment let it be
which doth himſelf array,
And for a girdle, wherewith he
is girt about alway.

20 From God let this be their reward
that en'mies are to me;
And their reward, that ſpeak againſt
my ſoul maliciouſly.

21 But do thou, for thine own name's ſake,
O God, the Lord, for me;
Sith good and ſweet thy mercy is
from trouble ſet me free.

22 For I am poor and indigent,
afflicted ſore am I;
My heart within me alſo is
wounded exceedingly.

23 I paſs like a declining ſhade,
am like the locuſt toſt:

24 My knees thro' faſting weak'ned are,
my fleſh hath fatneſs loſt.

25 I alſo am a vile reproach
unto them made to be;
And they that did upon me look,
did ſhake their heads at me.

26 O do thou help and ſuccour me,
who art my God and Lord:
And for thy tender mercies' ſake,
ſafety to me afford:

27 That thereby they may know, that this
is thy almighty hand:
And that thou, Lord, haſt done the ſame
they may well underſtand.

28 Altho' they curſe with ſpite, yet, Lord,
bleſs thou with loving voice:
Let them aſham'd be when they riſe:
thy ſervant let rejoice.

29 Let thou mine adverſaries all
with ſhame be cloathed over:
And let their own confuſion
them, as a mantle, cover.
30 But as for me, I with my mouth
will greatly praiſe the Lord:
And I among the multitude
his praiſes will record.
31 For he ſhall ſtand at his right hand
who is in poverty,
To ſave him from all thoſe that would
condemn his ſoul to die.

PSALM CX.

A Pſalm of David.

This Pſalm containeth the doctrine of Chriſt, God and Man in one perſon, concerning his everlaſting kingdom and Prieſthood, whoſe kingdom albeit begun to be manifeſted among the Jews, yet was to be extended unto the Gentiles with great ſucceſs, ver. 1, 2, 3. As for his prieſthood, he is ſettled therein for ever by an oath, ver. 4. and that with the overthrow of his enemies, how great or many ſoever, ver. 5, 6. yet not without Chriſt's ſufferings, by which he was firſt to be humbled, and then to be exalted, ver. 7.

1 THE Lord did ſay unto my Lord,
Sit thou on my right-hand,
Until I make thy foes a ſtool
whereon thy feet may ſtand.
2 The Lord ſhall out of Sion ſend
the rod of thy great pow'r:
In midſt of all thine enemies
be thou the governor.
3 A willing people in thy day
of pow'r, ſhall come to thee,
In holy beauties from morn's womb:
thy youth like dew ſhall be.

4 The Lord himself hath made an oath,
and will repent him never,
Of th' order of Melchisedeck
thou art a priest for ever.

5 The glorious and mighty Lord,
that sits at thy right hand,
Shall, in his day of wrath, strike through
Kings that do him withstand.

6 He shall among the heathen judge,
he shall with bodies dead
The places fill: o'er many lands
he wound shall ev'ry head.

7 The brook that runneth in the way
with drink shall him supply,
And, for this cause, in triumph he
shall lift his head on high.

PSALM CXI.

The scope of this Psalm is to stir up all to praise God, and that for so many reasons as there are verses in the Psalm. The exhortation is in the first words, Praise ye the Lord. The reasons follow in order. The Psalm is composed so after the order of the Hebrew alphabet, as every sentence or half verse beginneth with a several letter of the A B C in order, and all the Psalm is of praise only.

1 PRaise ye the Lord. With my whole heart
I will God's praise declare,
Where the assemblies of the just
and congregations are.

2 The whole works of the Lord our God
are great above all measure;
Sought out they are of ev'ry one
that doth therein take pleasure.

3 His work most honourable is,
most glorious and pure:
And his untainted righteousness,
for ever doth endure.

4 His works moſt wonderful he hath
made to be thought upon:
The Lord is gracious, and he is
full of compaſſion.
5 He giveth meat unto all thoſe
that truly do him fear:
And evermore his covenant
he in his mind will bear.
6 He did the power of his works
unto his people ſhow,
When he the heathen's heritage
upon them did beſtow.
7 His handy-works are truth and right:
all his commands are ſure;
8 And, done in truth and uprightneſs,
they evermore endure.
9 He ſent redemption to his folk,
his covenant for ay
He did command: holy his name,
and rev'rend is alway.
10 Wiſdom's beginning is God's fear:
good underſtanding they
Have all, that his commands fulfil:
his praiſe endures for ay.

PSALM CXII.

This Pſalm is a praiſing of God for bleſſing of the believers, and the whole Pſalm doth prove that the believer is bleſſed; which propoſition is ſet down, ver. 1. and confirmed with ſo many reaſons as there are verſes following

1 PRaiſe ye the Lord. The man is bleſt
that fears the Lord aright,
He who in his commandements
doth greatly take delight.

2 His seed and offspring powerful
shall be the earth upon:
Of upright men blessed shall be
the generation.

3 Riches and wealth shall ever be
within his house in store:
And his unspotted righteousness
endures for evermore.

4 Unto the upright light doth rise,
though he in darkness be:
Compassionate and merciful,
and righteous is he.

5 A good man doth his favour shew,
and doth to others lend:
He with discretion his affairs
will guide unto the end.

6 Surely, there is not any thing
that ever shall him move;
The righteous man's memorial
shall everlasting prove.

7 When he shall evil tidings hear,
he shall not be afraid;
His heart is fix'd, his confidence
upon the Lord is stay'd.

8 His heart is firmly 'stablished,
afraid he shall not be,
Until upon his enemies
he his desire shall see.

9 He hath dispers'd; giv'n to the poor
his righteousness shall be
To ages all; with honour shall
his horn be raised high.

10 The wicked shall it see, and fret,
his teeth gnash, melt away:
What wicked men do most desire,
shall utterly decay.

PSALM CXIII.

This also is a Psalm of praise, wherein, first, The proposition, that God is to be praised by all, is set down, ver. 1, 2, 3. In the next place, are the reasons taken from his incomparable Majesty, ver. 4, 5. In the third place, are the reasons of his praise, taken from his bounty towards men, in raising the afflicted unto an honourable condition, ver. 6, 7, 8. and enlarging of desolate families, ver. 9.

1 PRaise God: ye servants of the Lord;
O praise, the Lord's name praise.
2 Yea, blessed be the name of God
from this time forth always.
3 From rising sun, to where it sets,
God's name is to be prais'd.
4 Above all nations God is high,
'bove heav'ns his glory rais'd.
5 Unto the Lord our God, that dwells
on high, who can compare?
6 Himself that humbleth things to see
in heav'n and earth that are.
7 He from the dust doth raise the poor
that very low doth lie,
And from the dunghill lifts the man
oppress'd with poverty:
8 That he may highly him advance
and with the princes set,
With those that of his people are
the chief, ev'n princes great.
9 The barren woman, house to keep
he maketh, and to be
Of sons a mother full of joy.
Praise to the Lord give ye.

PSALM CXIV.

This Psalm is a praising of God, for the gracious and glorious work of delivering of his people out of Egypt, and bringing them into Canaan, and that for six reasons. The first whereof, ver. 1. The next, ver. 2. The third, ver. 3. The fourth, ver. 4. The fifth, with the special use thereof, ver. 5, 6, 7. The sixth, ver. 8.

1 WHEN Isra'l out of Egypt went,
and did his dwelling change;
When Jacob's house went out from those
that were of language strange:
2 He Judah did his sanctuary,
his kingdom Isra'l make:
The sea it saw, and quickly fled,
Jordan was driven back.
4 Like rams the mountains, and like lambs
the hills skipp'd to and fro.
5 O sea, why fledd'st thou? Jordan back
why wast thou driven so?
6 Ye mountains great, wherefore was it
that ye did skip like rams?
And wherefore was it, little hills,
that ye did leap like lambs?
7 O at the presence of the Lord,
earth, tremble thou for fear,
While as the presence of the God
of Jacob doth appear.
8 Who from the hard and stony rock
did standing water bring;
And, by his pow'r, did turn the flint
into a water-spring!

PSALM CXV.

The Church of Israel being under the power of the heathen, and unable to help themselves, do flee to God for relief; and in the former part of the Psalm they pray for delivery,

ſtrengthening their hope to be heard by four arguments, unto ver. 9. In the latter part, the Church is encouraged to truſt in God, and to expect deliverance in due time, by ſeveral reaſons, all ſerving to confirm their faith, unto the end of the Pſalm.

1 NOT unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev'n for thy truth
and for thy mercies' ſake.
2 O wherefore ſhould the heathen ſay,
Where is their God now gone?
3 But our God in the heavens is,
what pleas'd him he hath done.
4 Their idols ſilver are and gold,
work of men's hands they be:
5 Mouths have they, but they do not ſpeak;
and eyes, but do not ſee.
6 Ears have they, but they do not hear;
noſes, but ſavour not:
7 Hands, feet, but handle not, nor walk,
nor ſpeak they through their throat.
8 Like them their makers are, and all
on them their truſt that build.
9 O Iſra'l, truſt thou in the Lord:
he is their help and ſhield.
10 O Aaron's houſe, truſt in the Lord,
their help and ſhield is he.
11 Ye that fear God, truſt in the Lord,
their help and ſhield he'll be.
12 The Lord of us hath mindful been,
and he will bleſs us ſtill;
He will the houſe of Iſra'l bleſs,
bleſs Aaron's houſe he will.

13 Both ſmall and great that fear the Lord,
he will them ſurely bleſs.
14 The Lord will you, you and your ſeed,
ay more and more increaſe.
15 O bleſſed are ye of the Lord,
who made the earth and heav'n.
16 The heav'n, ev'n heav'ns are God's; but
earth to men's ſons hath giv'n. [he
17 The dead, nor who to ſilence go,
God's praiſe do not record.
18 But henceforth we for ever will
bleſs God. Praiſe ye the Lord.

PSALM CXVI.

This Pſalm is a threefold engagement of the Pſalmiſt unto thankſgiving unto God for his mercy unto him, and in particular, for ſome notable delivery from death, both bodily and ſpiritual. The firſt engagement is, that he ſhall out of love have his recourſe unto God always by prayer, ver. 1, 2. the reaſons and motives whereof are ſet down, becauſe of his delivery out of a great ſtrait, ver. 3, 4, 5, 6, 7, 8. The ſecond engagement is to a holy converſation, ver. 9. the motives and reaſons whereof are ſet down, ver. 10, 11, 12. The third engagement is, unto promiſed praiſes, or paying of praiſes and vows before the Church, with the reaſons thereof, ver. 13, 14, 15, 16, 17, 18, 19.

1 I Love the Lord, becauſe my voice
and prayers he did hear.
2 I, while I live, will call on him,
who bow'd to me his ear.
3 Of death the cords and ſorrows did
about me compaſs round;
The pains of hell took hold on me:
I grief and trouble found.
4 Upon the name of God the Lord,
then did I call, and ſay,
Deliver thou my ſoul, O Lord,
I do thee humbly pray.

5 God merciful and righteous is,
yea, gracious is our Lord.
6 God saves the meek, I was brought low,
he did me help afford.

7 O thou, my soul, do thou return
unto thy quiet rest;
For largely, lo, the Lord to me
his bounty hath expreſt.
8 For my diſtreſſed ſoul from death
deliver'd was by thee;
Thou didſt my mourning eyes from tears,
my feet from falling, free.

9 I in the land of thoſe that live
will walk the Lord before.
10 I did believe, therefore I ſpake
I was afflicted ſore.
11 I ſaid, when I was in my haſte,
that all men liars be.
12 What ſhall I render to the Lord,
for all his gifts to me?

13 I'll of ſalvation take the cup,
on God's name will I call:
14 I'll pay my vows now to the Lord,
before his people all.
15 Dear in God's ſight is his Saints' death.
16 Thy ſervant, Lord, am I;
Thy ſervant ſure, thine hand-maid's ſon:
my bands thou didſt unite.

17 Thank-off'rings I to thee will give,
and on God's name will call.
18 I'll pay my vows now to the Lord,
before his people all:

19 Within the courts of God's own house,
within the midst of thee,
O city of Jerusalem.
Praise to the Lord give ye.

PSALM CXVII.

This Psalm is an exhortation to the Gentiles to praise God, ver. 1. for his mercy and truth towards his people, ver. 2.

1 O Give ye praise unto the Lord,
all nations that be:
Likewise, ye people all, accord
his name to magnify.
2 For great to us-ward ever are
his loving kindnesses;
His truth endures for evermore.
The Lord, O do ye bless.

PSALM CXVIII.

The Psalmist in his thanksgiving for bringing him so wonderfully to the kingdom, prophesieth in this Psalm of Christ's troubles by his enemies, and of his victories over them, both in his own person, and in his mystical body. This Psalm hath such an eye and respect unto Christ and his Church, that whatsoever shadow of these things may be found in David, the main substance and accomplishment of all things herein contained, are to be found most clearly and fully in Christ's wrestling with his enemies, and his triumphing over them for the comfort of the Church, and glory of the Father: and this the Church of Israel did perceive and acknowledge, as appeareth by their acclamation taken out of this Psalm, and made to Christ at his coming into Jerusalem, as King riding, and by Christ's interpretation, and appropriating of it unto himself, Matth. xxi. 9, 15, 42. For this cause also the Psalmist doth not prefix his name unto this Psalm, whatsoever might be fit for his particular experience in it, but leaveth it to run the more clearly and directly towards the Messiah, or Christ, who is here mainly intended.

This Psalm may be divided into three parts. In the first, The Psalmist, and Christ represented by him, exhorteth the Church to praise God, and giveth sundry reasons for it, to ver. 14. In the second, He reneweth the song of God's praise, and giveth new reasons for the same, to ver. 19. In the third, Christ's triumph is set down, wherein he goeth into the

Temple and ſolemn aſſembly of the Church; and here Chriſt by his rejoicing ſtirreth up the Church to rejoice, and the Church giveth acclamation to him as their Lord and King, and all the company do rejoice together, and prieſts and people ſtir up one another to praiſe the Lord, unto the end of the Pſalm.

1 O Praiſe the Lord, for he is good:
his mercy laſteth ever.
2 Let thoſe of Iſrael now ſay,
his mercy faileth never.
3 Now let the houſe of Aaron ſay,
his mercy laſteth ever.
4 Let thoſe that fear the Lord now ſay,
his mercy faileth never.
5 I in diſtreſs call'd on the Lord;
the Lord did anſwer me:
He in a large place did me ſet,
from trouble made me free.
6 The mighty Lord is on my ſide,
I will not be afraid:
For any thing that man can do
I ſhall not be diſmay'd.
7 The Lord doth take my part with them
that help to ſuccour me:
Therefore on thoſe that do me hate
I my deſire ſhall ſee.
8 Better it is to truſt in God,
than truſt in man's defence:
9 Better to truſt in God, than make
Princes our confidence.
10 The nations, joining all in one,
did compaſs me about:
But in the Lord's moſt holy name
I ſhall them all root out.

11 They compaſs'd me about, I ſay,
they compaſs'd me about:
But in the Lord's moſt holy name
I ſhall them all root out.

12 Like bees they compaſs'd me about;
like unto thorns that flame
They quenched are: for them ſhall I
deſtroy in God's own name.

13 Thou ſore haſt thruſt, that I might fall;
but my Lord helped me.

14 God my ſalvation is become,
my ſtrength and ſong is he.

15 In dwellings of the righteous
is heard the melody
Of joy and health: the Lord's right hand
doth ever valiantly.

16 The right hand of the mighty Lord
exalted is on high:
The right-hand of the mighty Lord
doth ever valiantly.

17 I ſhall not die, but live, and ſhall
the works of God diſcover.

18 The Lord hath me chaſtiſed ſore,
but not to death giv'n over.

19 O ſet ye open unto me
the gates of righteouſneſs:
Then will I enter into them,
and I the Lord will bleſs.

20 This is the gate of God, by it
the juſt ſhall enter in.

21 Thee will I praiſe, for thou me heard'ſt,
and haſt my ſafety been.

22 That ſtone is made head corner-ſtone,
which builders did deſpiſe:
23 This is the doing of the Lord,
and wond'rous in our eyes.
24 This is the day God made, in it
we'll joy triumphantly.
25 Save now, I pray thee, Lord, I pray,
ſend now proſperity.
26 Bleſſed is he in God's great name
that cometh us to ſave;
We, from the houſe which to the Lord
pertains, you bleſſed have.
27 God is the Lord, who unto us
hath made light to ariſe;
Bind ye unto the altar's horns
with cords the ſacrifice.
28 Thou art my God, I'll thee exalt:
my God, I will thee praiſe.
29 Give thanks to God, for he is good;
his mercy laſts always.

PSALM CXIX.

We read of no man who had more troubles and exerciſes of conſcience, or greater viciſsitude of changes, outward and inward, or more frequent experience of his own weakneſs, witleſſneſs and ſinfulneſs, or of God's merciful direction, conſolation and deliverance, than David. This man did the Lord fit, by the immediate inſpiration of the Holy Ghoſt, for the edification of the Church, to expreſs his exerciſes, and good deliverances from them all: And in this Pſalm as in a bundle, he hath collected the ſum of his holy meditations, and of the profitable uſes which he made of the revealed will of God in Scripture, in all the conditions wherein he was, to teach all the faithful after him, to have the word of God in ſpecial regard, and to have reſpect unto it, as the only rule whereby they might find direction, conſolation and ſalvation, however matters went. To this end, for memory's ſake, he hath filled the Hebrew alphabet with 22 meditations, every one of them beginning with a ſeveral letter of the

alphabet, and every section having eight verses, beginning with the same letter, and every verse almost of every section under some expression, making mention of the Scripture.

The words wherein the Scripture, or revealed will of God in Scripture, here is expressed, is one of these ten. 1. The law or doctrine, which signifieth the Lord's will to be taught of God that all men should learn it. 2. Statutes, which signifieth that this revealed will of God containeth the duties which God hath appointed and prescribed for our rule. 3. Precepts, which signifiy that this will of God is imposed by the authority of our sovereign law-giver. 4. Commands, which signifieth that this revealed will is committed unto our trust to be kept. 5. Testimonies, which signifieth that this revealed will of God doth testify of our duty and of our doings, whether conform or not to the rule, and testifieth also what event maybe expected by our believing or misbelieving, by our obedience or disobedience thereof. 6. Judgments, which signifieth the Scripture to be God's judicial decree, ordaining how our words, deeds and thoughts shall be ordered, and what shall be the execution of his will answerable thereto. 7. Oracle, or speech, because the Scripture proceedeth, as it were, from the mouth of God. 8. The word, which signifieth God's expounding his mind to us, as if he were speaking unto us. 9. The way of God, which signifieth the Lord's giving direction for our several actions how we should walk, as by so many steps into the kingdom of Heaven. 10. Righteousness, which signifieth that the word of God hath in it the way how a man shall be justified, to wit, by faith, and how a justified man should approve himself to God and man, as justified by faith; and that every son of wisdom, must and will justify the word of God, as the perfect rule of righteousness.

ALEPH.—*The 1st Part.*

In this first section he describeth the blessed men, to be only they who walk in the obedience of faith, as God's word prescribeth, ver. 1, 2, 3. Then he maketh application of this doctrine to himself: and first acknowledgeth this obligation to follow the direction of the Lord in the obedience of faith, ver. 4. and then he wisheth to have grace to obey, ver. 5. because so he should not be ashamed nor disappointed of his hope, ver. 6. and also, so he should be enabled to glorify and praise God more perfectly, ver. 7. And thirdly, engageth himself to follow this course by promise and prayer, ver. 8.

1 BLESSED are they that undefil'd,
and straight are in the way;
Who in the Lord's most holy law
do walk, and do not stray.

2 Bleſſed are they who to obſerve
his ſtatutes are inclin'd;
And who do ſeek the living God
with their whole heart and mind.
3 Such in his ways do walk, and they
do no iniquity.
4 Thou haſt commanded us to keep
thy precepts carefully.
5 O that thy ſtatutes to obſerve
thou would'ſt my ways direct!
6 Then ſhall I not be ſham'd, when I
thy precepts all reſpect.
7 Then with integrity of heart
thee will I praiſe and bleſs,
When I the judgments all have learn'd
of thy pure righteouſneſs.
8 That I will keep thy ſtatutes all
firmly reſolv'd have I:
O do not then, moſt gracious God,
forſake me utterly.

BETH.—*The 2d Part.*

In this ſection, firſt, he propounds this doctrine, The word of God is the only rule and effectual inſtrument of renewing and ſanctifying of an unrenewed man; and the only way to find the efficacy of the word, is to ſtudy to conform a man's mind, will and actions thereunto, ver. 9. And then in the next place, to the end he may teach men to make uſe of this doctrine by his example, he ſheweth the ſincerity of his own endeavour by ſeven evidences; the firſt and ſecond is, ver. 10. The third is, ver. 11. The fourth is, ver. 12. The fifth is, ver. 13. The ſixth is, ver. 14. The ſeventh is, ver. 15, 16.

9 By what means ſhall a young man learn
his way to purify;
If he according to thy word
thereunto attentive be.

10 Unfeignedly thee have I ſought
with all my ſoul and heart:
O let me not from the right path
of thy commands depart.

11 Thy word I in my heart have hid,
that I offend not thee.
12 O Lord, thou ever bleſſed art:
thy ſtatutes teach thou me.
13 The judgments of thy mouth each one
my lips declared have:
14 More joy thy teſtimonies' way
than riches all me gave.

15 I will thy holy precepts make
my meditation:
And carefully I'll have reſpect
unto thy ways each one.
16 Upon thy ſtatutes my delight
ſhall conſtantly be ſet,
And by thy grace I never will
thy holy word forget.

GIMEL.—*The 3d Part.*

In this ſection he prayeth the Lord for continuance of his life, that he may have occaſion for further ſervice, which he deſireth may be done by him, and for this end alſo he prayeth, that he may have a deeper inſight in the myſteries of God's word, ver. 17, 18. And theſe two petitions he preſſeth by three reaſons, ver. 19, 20, 21. He prayeth alſo for clearing of his innocency, and for removing reproach from him, for other three reaſons, ver. 22, 23, 24.

17 With me thy ſervant, in thy grace,
deal bountifully, Lord:
That by thy favour I may live
and duly keep thy word.

18 Open mine eyes, that of thy law
the wonders I may see.
19 I am a stranger on this earth,
hide not thy laws from me.
20 My soul within me breaks, and doth
much fainting still endure,
Through longing that it hath all times
unto thy judgment pure.
21 Thou hast rebuk'd the curséd proud,
who from thy precepts swerve.
22 Reproach and shame remove from me,
for I thy laws observe.
23 Against me princes speak with spite,
while they in council sat:
But I, thy servant, did upon
thy statutes meditate.
24 My comfort and my heart's delight,
thy testimonies be,
And they, in all my doubts and fears,
are counsellors to me.

DALETH — *The 4th Part.*

In this section, there are six petitions, with their several reasons annexed unto them, some of them set down before, some of them set down after the petition. The first is, ver. 25. The second is, ver. 26. The third is, ver. 27. The fourth is, ver. 28. The fifth is, ver. 29. The sixth is, ver. 30, 31, 32.

25 My soul to dust cleaves: quicken me
according to thy word.
26 My ways I shew'd, and me thou heard'st:
teach me thy statutes, Lord.
27 The way of thy commandements
make me aright to know;
So all thy works that wond'rous are,
I shall to others show.

28 My ſoul doth melt, and drop away,
for heavineſs and grief:
To me, according to thy word,
give ſtrength, and ſend relief.
29 From me the wicked way of lies
let far removed be:
And graciouſly thy holy law
do thou grant unto me.
30 I choſen have the perfect way
of truth and verity:
Thy judgments that moſt righteous are
before me laid have I.
31 I to thy teſtimonies cleave:
ſhame do not on me caſt.
32 I'll run thy precepts' way, when thou
my heart enlarged haſt.

HE. — *The 5th Part.*

In this ſection there are eight petitions according to the number of the verſes.

33 Teach me, O Lord, the perfect way
of thy precepts divine,
And to obſerve it to the end
I ſhall my heart incline.
34 Give underſtanding unto me,
ſo keep thy law ſhall I;
Yea, ev'n with my whole heart I ſhall
obſerve it carefully.
35 In thy law's path make me to go,
for I delight therein.
36 My heart unto thy teſtimonies,
and not to greed, incline.

37 Turn thou away my ſight and eyes
from viewing vanity:
And in thy good and holy way
be pleas'd to quicken me.
38 Confirm to me thy gracious word,
which I did gladly hear,
Ev'n to thy ſervant, Lord, who is
devoted to thy fear.
39 Turn thou away my fear'd reproach:
for good thy judgments be.
40 Lo, for thy precepts I have long'd:
in thy truth quicken me.

VAU. — *The 6th Part.*

In this ſection, he prayeth, firſt, For deliverance out of his hard condition, and giveth reaſons for ſtrengthening his hope in this prayer, ver. 41, 42. And next, He prayeth for grace to confeſs God's truth openly, till the deliverance came, and he ſtrengthens his hope by ſix or ſeven reaſons, in the reſt of the ſection.

41 Let thy ſweet mercies alſo come,
and viſit me, O Lord;
Ev'n thy benign ſalvation,
according to thy word.
42 So ſhall I have wherewith I may
give him an anſwer juſt,
Who ſpitefully reproacheth me:
for in thy word I truſt.
43 The word of truth out of my mouth
take thou not utterly;
For on thy judgments righteous
my hope doth ſtill rely.
44 So ſhall I keep for evermore
thy law continually.
45 And ſith that I thy precepts ſeek,
I'll walk at liberty.

46 I'll ſpeak thy word to kings, and I
with ſhame ſhall not be mov'd:
47 And will delight myſelf always
in thy laws which I lov'd.
48 To thy commandments which I lov'd,
my hands lift up I will:
And I will alſo meditate
upon thy ſtatutes ſtill.

ZAIN. — *The 7th Part.*

In this ſection, he prayeth for the performance of the promiſe, which he hath believed, and whereof he hath found the fruits already in a good meaſure, ver. 49. The fruits which he hath found already by his faith in the word, are ſeven, all in order ſet down in the reſt of the verſes of this ſection.

49 Remember, Lord, thy gracious word
thou to thy ſervant ſpake,
Which for a ground of my ſure hope
thou cauſedſt me to take.
50 This word of thine my comfort is
in mine affliction:
For in my ſtraits I am reviv'd
by this thy word alone.
51 The men whoſe hearts with pride are ſtuff'd,
did greatly me deride:
Yet from thy ſtraight commandements
I have not turn'd aſide.
52 Thy judgments righteous, O Lord,
which thou of old forth gave,
I did remember; and myſelf
by them comforted have.
53 Horror took hold on me, becauſe
ill men thy law forſake.
54 I in my houſe of pilgrimage
thy laws my ſongs do make.

55 Thy name by night, Lord, I did mind
and I have kept thy law.
56 And this I had, becauſe thy word
I kept, and ſtood in awe.

CHETH.—*The 8th Part.*

In this ſection he laboureth to confirm his faith, and to comfort himſelf in the certainty of his regeneration, by eight properties of a ſound believer, or eight marks of a new creature. The firſt and ſecond whereof is, ver. 57. The third is, ver. 58. The fourth is, ver. 59, 60. The fifth is, ver. 61. The ſixth is, ver. 62. The ſeventh is, ver. 63. The eighth is, ver. 64.

57 Thou my ſure portion art alone,
which I did chuſe, O Lord:
I have reſolv'd, and ſaid, that I
would keep thy holy word.
58 With my whole heart I did intreat
thy face and favour free:
According to thy gracious word
be merciful to me.
59 I thought upon my former ways,
and did my life well try,
And to thy teſtimonies pure
my feet them turned I.
60 I did not ſtay, nor linger long
as thoſe that ſlothful are,
But haſtily thy laws to keep
myſelf I did prepare.
61 Bands of ill men me robb'd; yet I
thy precepts did not ſlight.
62 I'll riſe at midnight thee to praiſe,
ev'n for thy judgments right.
63 I am companion to all thoſe
who fear, and thee obey.
64 O Lord, thy mercy fills the earth:
teach me thy laws, I pray.

TETH. — *The 9th Part.*

In this section he gives eight marks of a thankful soul, delivered from heavy trouble for a time, all in order set down in the eight following verses.

65 Well hast thou with thy servant dealt,
as thou didst promise give.
66 Good judgment me, and knowledge
for I thy word believe. [teach;
67 Ere I afflicted was, I stray'd:
but now I keep thy word.
68 Both good thou art, and good thou dost:
teach me thy statutes, Lord.
69 The men that are puft up with pride,
against me forg'd a lie:
Yet thy commandements observe
with my whole heart will I.
70 Their hearts through worldly ease and
as fat as grease they be, [wealth,
But in thy holy law I take
delight continually.
71 It hath been very good for me
that I afflicted was:
That I might well instructed be,
and learn thy holy laws.
72 The word that cometh from thy mouth
is better unto me,
Than many thousands, and great sums
of gold and silver be.

JOB. — *The 10th Part.*

In this section is set down the example of the right carriage of a believer, brought out of one calamity, and cast into another. His good behaviour, consisting in these six duties. The first is, ver. 73, 74. The second is, ver. 75 The third is, ver. 76, 77. The fourth is, ver 78. The fifth is, ver. 79. The sixth is, ver. 80.

73 Thou mad'ſt and faſhion'dſt me: thy
to know, give wiſdom, Lord. [laws
74 So who thee fear, ſhall joy to ſee
me truſting in thy word.
75 That very right thy judgments are
I know and do confeſs,
And that thou haſt afflicted me
in truth and faithfulneſs.

76 O let thy kindneſs merciful,
I pray thee, comfort me,
As to thy ſervant faithfully
was promiſed by thee.
77 And let thy tender mercies come
to me, that I may live:
Becauſe thy holy laws to me
ſweet delectation give.

78 Lord, let the proud aſhamed be:
for they without a cauſe,
With me perverſely dealt; but I
will muſe upon thy laws.
79 Let ſuch as fear thee, and have known
thy ſtatutes, turn to me.
80 My heart let in thy laws be ſound,
that ſham'd I never be.

CAPH.—*The 11th Part.*

In this ſection is ſhewn how deep the perſecuted ſervant of God may draw in his affliction before God give him comfort. There are four degrees of his deepneſs in diſtreſs; to wit, fainting of faith, ver. 81. almoſt failing of hope, ver. 82. failing of the body, ver. 83. and longing for death, ver. 84. Then he ſheweth how he behaved himſelf in this ſad condition: He layeth out his enemies carriage before God, ver. 85, 86. and his own ſtedfaſtneſs in extreme danger, ver. 87. and prayeth for comfort, that he may in his trial bear out, ver. 88.

81 My soul for thy salvation faints:
yet I thy word believe.
82 Mine eyes fail for thy word; I say
when wilt thou comfort give?
83 For like a bottle I'm become,
that in the smoke is set:
I'm black and parch'd with grief, yet I
thy statutes not forget.
84 How many are thy servant's days?
when wilt thou execute
Just judgment on these wicked men
that do me persecute:
85 The proud have digged pits for me,
which is against thy laws.
86 Thy words all faithful are: help me,
pursu'd without a cause.
87 They so consum'd me, that on earth
my life they scarce did leave:
Thy precepts yet forsook I not,
but close to them did cleave.
88 After thy loving-kindness, Lord,
me quicken and preserve;
The testimony of thy mouth
so shall I still observe.

LAMED. — *The 12th Part.*

In this section, he sheweth, first, How he was comforted under persecution, by faith in God's word; and to this end he commends the worth of the word of God, or of the Scripture, for four reasons; the first is, Because of the stability of it in Heaven, ver. 89. The next, For the durable usefulness of it in every age of the Church, ver. 90. The third is, Because by God's word the earth is established, ver. 90 91. The fourth is, Because of his own experience of comfort and strength by it in his affliction, ver. 92. And in the next part, he expresseth his thankfulness; first, By engaging his heart to the faith and obedience of the word, ver. 93. Then, By dedication of himself unto God, as his servant, to be

saved by him, ver. 94. Thirdly, By engagement of his heart to continue against all persecution in the obedience of the word, ver. 95. And fourthly, By commendation of the word above all things in the world, ver. 96.

89 Thy word for ever is, O Lord,
in Heav'n settled fast:
90 Unto all generations
thy faithfulness doth last:
The earth thou hast established,
and it abides by thee.
91 This day they stand, as thou ordain'dst:
for all thy servants be.
92 Unless in thy most perfect law
my soul delights hath found,
I should have perished, when as
my troubles did abound.
93 Thy precepts I will ne'er forget;
they quick'ning to me brought.
94 Lord, I am thine, O save thou me;
thy precepts I have sought.
95 For me the wicked have laid wait,
me seeking to destroy;
But I thy testimonies true
consider will with joy.
96 An end of all perfection
here I have seen, O God;
But as for thy commandement,
it is exceeding broad.

MEM. — *The 13th Part.*

He goeth on in this section, to commend the word of God, and to shew his estimation of it for eight reasons, all in order set down in the eight following verses.

97 O how love I thy law! it is
my study all the day.
98 It makes me wiser than my foes;
for it doth with me stay.

99 Than all my teachers, now I have
more underſtanding far:
Becauſe my meditation
thy teſtimonies are.
100 In underſtanding I excel
thoſe that are ancients;
For I endeavoured to keep
all thy commandements.
101 My feet from each ill way I ſtay'd,
that I may keep thy word.
102 I from thy judgments have not ſwerv'd,
for thou haſt taught me, Lord.
103 How ſweet unto my taſte, O Lord,
are all thy words of truth!
Yea, I do find them ſweeter far
than honey to my mouth.
104 I thro' thy precepts, that are pure,
do underſtanding get:
I therefore ev'ry way that's falſe
with all my heart do hate.

NUN.—*The 14th Part.*

As in the former ſection he gave evidence of his love and reſpect to the word of God; ſo in this ſection he giveth eight evidences of his ſincere purpoſe to make uſe of it in his practice for time to come; all in order ſet down in the eight following verſes.

105 Thy word is to my feet a lamp,
and to my path a light.
106 I ſworn have, and I will perform,
to keep thy judgments right.
107 I am with ſore affliction
ev'n overwhelm'd, O Lord:
In mercy raiſe and quicken me,
according to thy word.

108 The free-will off'rings of my mouth
accept, I thee beſeech;
And unto me, thy ſervant, Lord,
thy judgments clearly teach.
109 Tho' ſtill my ſoul be in my hand,
thy laws I'll not forget.
110 I err'd not from them, tho' for me
the wicked ſnares did ſet.
111 I of thy teſtimonies have
above all things made choice,
To be my heritage for ay:
for they my heart rejoice.
112 I carefully inclined have
my heart, ſtill to attend,
That I thy ſtatutes may perform
alway unto the end.

SAMECH.—*The 15th Part.*

As he gave before evidences of his affection to the Scripture, and of his purpoſe to obey it in his practice; ſo in this ſection he giveth ſix evidences of his hatred of the evil, which is contrary to the good which is promiſed and commanded in the ſcripture. The firſt is, ver. 113, 114. The ſecond is, ver. 115. The third is, ver. 116. The fourth is, ver. 117. The fifth is, ver. 118, 119. The ſixth is, ver. 120.

113 I hate the thoughts of vanity;
but love thy law do I.
114 My ſhield and hiding-place thou art:
I on thy word rely.
115 All ye that evil-doers are,
from me depart away;
For the commandments of my God
I purpoſe to obey.
116 According to thy faithful word
uphold and 'ſtabliſh me,
That I may live, and of my hope
aſhamed never be.

117 Hold thou me up, so shall I be
in peace and safety still;
And to thy statutes have respect
continually I will.
118 Thou tread'st down all that love to stray;
false their deceit doth prove.
119 Lewd men, like dross, away thou put'st,
therefore thy law I love.
120 For fear of thee my very flesh
doth tremble, all dismay'd;
And of thy righteous judgments, Lord
my soul is much afraid.

AIN. — *The 16th Part.*

In this section he prayeth to be directed, comforted and helped against his oppressors, for six reasons. The first is, ver. 121. The second is, ver. 122. The third is, ver. 123. The fourth is, ver. 124, 125. The fifth is, ver. 126. The sixth is, ver. 127, 128.

121 To all men I have judgment done,
performing justice right:
Then let me not be left unto
my fierce oppressors' might.
122 For good unto thy servant, Lord,
thy servant's surety be:
From the oppression of the proud
do thou deliver me.
123 Mine eyes do fail with looking long
for thy salvation,
The word of thy pure righteousness
while I do wait upon.
124 In mercy with thy servant deal,
thy laws me teach and shew.
125 I am thy servant, wisdom give,
that I thy laws may know.

126 'Tis time thou work, Lord; for they
made void thy law divine. [have
127 Therefore thy precepts more I love
than gold, yea, gold moſt fine.
128 Concerning all things, thy commands
all right I judge therefore;
And ev'ry falſe and wicked way
I perfectly abhor.

PE. — *The 17th Part.*

In this ſection he profeſſeth his high eſtimation of, and affection to the word of God, ver. 129, 130, 131. And unto this profeſſion of his eſtimation and affection unto the Scripture, he ſubjoineth four petitions for the right uſe and benefit thereof. The firſt is, ver. 132. The ſecond is, ver. 133. The third is, ver. 134. The fourth is, ver. 135. And then he addeth a reaſon to this laſt petition, ver. 136.

129 Thy ſtatutes, Lord, are wonderful:
my ſoul them keeps with care.
130 The entrance of thy words gives light,
makes wiſe who ſimple are.
131 My mouth I have wide opened,
and panted earneſtly:
While after thy commandements
I long'd exceedingly.
132 Look on me, Lord, and merciful
do thou unto me prove,
As thou art wont to do to thoſe
thy name who truly love.
133 O let my footſteps in thy word
aright ſtill order'd be:
Let no iniquity obtain
dominion over me.
134 From man's oppreſſion ſave thou me:
ſo keep thy laws I will.
135 Thy face make on thy ſervant ſhine:
teach me thy ſtatutes ſtill.

136 Rivers of waters from mine eyes
did run down, when I saw
How wicked men run on in sin,
and do not keep thy law.

TSADDI.—*The 18th Part.*

In the last verse of this section, he prayeth for a greater measure of the saving knowledge of the Scripture, most ardently, and premiseth eight reasons before the prayer, from which he doth infer his petition as a conclusion: the reasons of his petition are all set down in order in the eight following verses.

137 O Lord thou art most righteous,
thy judgments are upright.
138 Thy testimonies thou command'st,
most faithful are and right.
139 My zeal hath even consumed me;
because mine enemies
Thy holy words forgotten have,
and do thy laws despise.
140 Thy word's most pure; therefore on it
thy servant's love is set.
141 Small and despis'd I am; yet I
thy precepts not forget.
142 Thy righteousness is righteousness,
which ever doth endure;
Thy holy law, Lord, also is
the very truth most pure.
143 Trouble and anguish have me found,
and taken hold on me;
Yet in my trouble my delight
thy just commandments be.
144 Eternal righteousness is in
thy testimonies all:
Lord to me understanding give,
and ever live I shall.

KOPH.—*The 19th Part.*

In this section he falleth on another main petition unto God, for restoring unto him, and increasing in him the vigour of spiritual life by his word, 'O Lord quicken me according to thy judgment,' ver. 149. And to press this petition he useth four arguments, some going before, some following after it. The first argument hath four branches. The first branch is, ver. 145. The second is, ver. 146. The third is, ver. 147. The fourth is, ver. 148. The second argument of this his prayer is, Hear my voice according to thy loving-kindness, ver. 149 The third is, ver. 150, 151. The fourth is, ver. 152.

145 With my whole heart I cry'd; Lord, hear:
I will thy word obey.
146 I cry'd to thee, save me, and I
will keep thy laws alway.
147 I of the morning did prevent
the dawning, and did cry:
For all mine expectation
did on thy word rely.

148 Mine eyes did timeously prevent
the watches of the night,
That in thy word, with careful mind,
then meditate I might.
149 After thy loving-kindness hear
my voice that calls on thee:
According to thy judgment, Lord,
revive and quicken me.

150 Who follow mischief, they draw nigh:
they from thy law are far.
151 But thou art near, Lord: most firm truth
all thy commandments are.
152 As for thy testimonies, all,
of old this have I try'd,
That thou hast surely founded them
for ever to abide.

...ESH.—*The 20th Part.*

...on he prayeth for delivery out of his affliction, and ...quickening of him, by conſolation and ſpiritual ability, ...erve God till the delivery came; and to ſtrengthen himſelf in the hope of obtaining this, he bringeth forth eight reaſons of his petition: all in order ſet down in the eight following verſes.

153 Conſider mine affliction,
in ſafety do me ſet:
Deliver me, O Lord, for I
thy law do not forget.
154 After thy word revive thou me:
ſave me, and plead my cauſe.
155 Salvation is from ſinners far;
for they ſeek not thy laws.

156 O Lord, both great and manifold
thy tender mercies be:
According to thy judgments juſt,
revive and quicken me.
157 My perſecutors many are,
and foes that do combine;
Yet from thy teſtimonies pure
my heart doth not decline.

158 I ſaw tranſgreſſors, and was griev'd;
for they keep not thy word.
159 See how I love thy law! as thou
art kind, me quicken, Lord.
160 From the beginning, all thy word
hath been moſt true and ſure:
Thy righteous judgments ev'ry one
for evermore endure.

SCHIN.— *The 21st Part.*

In this section he taketh comfort by six approved evidences of saving grace felt in himself, which he presenteth unto God to be sealed by him. The first evidence of saving grace in the Psalmist is, ver. 161. The second is, ver. 162. The third is, ver. 163. The fourth is, ver. 164. And for the confirmation of the former marks of saving grace, he commendeth the love of God's word, by two notable effects. One is, that it bringeth a glorious peace with it. Another is, that it maketh a man hold on in the way of God's obedience, whatsoever impediments or stumbling blocks shall be cast in his way, ver. 165. The fifth evidence of saving grace in the Psalmist is, ver. 166. The sixth is, ver. 167, 168.

161 Princes have persecuted me,
although no cause they saw;
But still of thy most holy word
my heart doth stand in awe.

162 I at thy word rejoice, as one
of spoil that finds great store.

163 Thy law I love, but lying all
I hate and do abhor.

164 Sev'n times a day it is my care
to give due praise to thee:
Because of all thy judgments, Lord,
which righteous ever be.

165 Great peace have they who love thy law:
offence they shall have none.

166 I hop'd for thy salvation, Lord,
and thy commands have done.

167 My soul thy testimonies pure
observed carefully:
On them my heart is set, and them
I love exceedingly.

168 Thy testimonies and thy laws
I kept with special care;
For all my works and ways each one
before thee open are.

TAU.— *The 22d Part.*

In this last section, he closeth all the former sweet meditations, and comfortable expressions concerning his faith and love, and the fruits thereof, with five petitions. The first is, ver. 169. The second is, ver. 170. And then he strengthens his hope in these two prayers, by a promise of thankfulness for any measure of a gracious answer, ver. 171, 172 The third petition is, ver. 173, 174. The fourth is, ver. 175. The fifth and last is, ver. 176.

169 O let my earnest pray'r and cry
come near before thee, Lord:
Give understanding unto me,
according to thy word.

170 Let my request before thee come;
after thy word me free.

171 My lips shall utter praise, when thou
hast taught thy laws to me.

172 My tongue of thy most blessed word
shall speak, and it confess:
Because all thy commandements
are perfect righteousness.

173 Let thy strong hand make help to me:
thy precepts are my choice.

174 I long'd for thy salvation, Lord,
and in thy law rejoice.

175 O let my soul live, and it shall
give praises unto thee:
And let thy judgments gracious
be helpful unto me.

176 I, like a lost sheep, went astray;
thy servant seek and find:
For thy commands I suff'red not
to slip out of my mind.

PSALM CXX.

A Song of Degrees.

The scope of this Psalm is, by the experience of the Psalmist, to teach and comfort such as shall be traduced, and falsly slandered. His exercise and deliverance is set down summarily, ver. 1. And then in the rest of the Psalm, he first puts up his petition to be saved from the bloody tongue of the calumniator, ver. 2. and then denounceth God's judgment against him, ver. 3, 4. and closeth with a lamentation, ver. 5, 6, 7.

1 IN my distress to God I cry'd,
and he gave ear to me.
2 From lying lips, and guileful tongue,
O Lord, my soul set free.
3 What shall be giv'n thee? or what shall
be done to thee, false tongue?
4 Ev'n burning coals of juniper,
sharp arrows of the strong.
5 Wo's me, that I in Meshech am
a sojourner so long;
That I in tabernacles dwell
to Kedar that belong.
6 My soul with him that hateth peace
hath long a dweller been.
7 I am for peace: but when I speak,
for battle they are keen.

PSALM CXXI.

A Song of Degrees.

The scope of this Psalm is to shew, that howsoever we are ready to seek help any where else, rather than in God, yet no help is to be had, except from God; perfect help, and full delivery is to be had in him undoubtedly, as the Psalmist's experience and example of faith doth teach; wherein, the Psalmist leaving all other confidences beside God, betaketh him to God Almighty only, ver. 1, 2. And from his own experience, giveth encouragement to all God's people to place their confidence in God alone, by six promises, in the six verses following, to the end of the Psalm.

1 I To the hills will lift mine eyes,
from whence doth come mine aid.
2 My safety cometh from the Lord,
who heav'n and earth hath made.
3 Thy foot he'll not let slide: nor will
he slumber that thee keeps.
4 Behold, he that keeps Israel,
he slumbers not, nor sleeps.
5 The Lord thee keeps: the Lord thy shade
on thy right hand doth stay.
6 The moon by night thee shall not smite,
nor yet the sun by day.
7 The Lord shall keep thy soul: he shall
preserve thee from all ill.
8 Henceforth thy going out and in
God keep for ever will.

PSALM CXXII.

A Song of Degrees of David.

The ark of God had for a long time moved from place to place; at length the Lord revealeth unto David the place whereof Moses hath spoken, to be Sion where the ark should rest, and there David set up the ark, having revealed unto the people the oracle; whereupon the people did heartily embrace the will of God, and came to that place appointed for public worship, and did invite one another to go up to worship. In this Psalm, we have first, David's joy for the people's willingness to assemble unto the Lord's house, ver. 1, 2. In the next place, he praises Jerusalem, ver. 3, 4, 5. In the third place, he exhorteth all to pray for the peace of Jerusalem, representing the universal Church, and useth some reasons to set them forward on the duty, ver. 6, 7, 8, 9.

1 I Joy'd, when to the house of God,
go up, they said to me.
2 Jerusalem, within thy gates
our feet shall standing be.

3 Jerus'lem as a city is
compactly built together:
4 Unto that place the tribes go up,
the tribes of God go thither:
To Isra'l's testimony, there
to God's name thanks to pay.
5 For thrones of judgment, ev'n the thrones
of David's house, there stay.
6 Pray that Jerusalem may have
peace and felicity:
Let them that love thee, and thy peace,
have still prosperity.
7 Therefore I wish that peace may still
within thy walls remain,
And ever may thy palaces
prosperity retain.
8 Now, for my friend's and brethren's sakes,
peace be in thee, I'll say.
9 And for the house of God our Lord,
I'll seek thy good alway.

PSALM CXXIII.

A Song of Degrees.

The scope of this Psalm is to teach the Lord's people, how to carry themselves when they are oppressed by the tyranny of their proud adversaries, and are destitute of all help under Heaven; wherein the Psalmist maketh his addrels to God, in patience, humility, and hope, ver. 1, 2 and prayeth for comfort under, and relief from the contempt of the proud adversaries, ver. 3, 4

O Thou that dwellest in the heav'ns,
I lift mine eyes to thee.
Behold, as servants' eyes do look
their master's hand to see;

As hand-maid's eyes her mistress' hand,
so do our eyes attend
Upon the Lord our God, until
to us he mercy send.

3 O Lord, be gracious to us,
unto us gracious be:
Because repleniſh'd with contempt
exceedingly are we.
4 Our soul is fill'd with scorn of those
that at their ease abide,
And with the insolent contempt
of those that swell in pride.

PSALM CXXIV.

A Song of Degrees of David.

The scope of this Psalm is, first, to acknowledge the delivery of the Church to be evidently the Lord's own work, the danger being so great out of which they were lately delivered, ver. 1, 2, 3, 4, 5. And next, to bless the Lord for their preservation, ver. 6, 7, 8.

1 HAD not the Lord been on our side,
may Israel now say:
2 Had not the Lord been on our side,
when men rose us to slay,
3 They had us swallow'd quick, when as
their wrath 'gainst us did flame.
4 Waters had cov'red us, our soul
had sunk beneath the stream.
5 Then had the waters swelling high,
over our soul made way.
6 Blest be the Lord, who to their teeth
us gave not for a prey.
7 Our soul's escaped, as a bird
out of the fowler's snare;
The snare asunder broken is,
and we escaped are.

8 Our ſure and all-ſufficient help
is in JEHOVAH's name:
His name who did the heav'n create,
and who the earth did frame.

Another of the ſame.

1 NOW Iſrael
may ſay, and that truly,
If that the Lord
had not our cauſe maintain'd:
2 If that the Lord
had not our right ſuſtain'd,
When cruel men
againſt us furiouſly
Roſe up in wrath,
to make of us their prey.
3 Then certainly
they had devour'd us all,
And ſwallow'd quick,
for ought that we could deem:
Such was their rage,
as we might well eſteem.
4 And as fierce floods
before them all things drown,
So had they brought
our ſoul to death quite down.
5 The raging ſtreams,
with their proud ſwelling waves,
Had then our ſoul
o'erwhelmed in the deep:
6 But bleſt be God,
who doth us ſafely keep,

And hath not giv'n
us for a living prey
Unto their teeth,
and bloody cruelty.

7 Ev'n as a bird
out of the fowler's snare
Escapes away,
so is our soul set free:
Broke are their nets,
and thus escaped we.

8 Therefore our help
is in the Lord's great name,
Who heav'n and earth
by his great pow'r did frame.

PSALM CXXV.

A Song of Degrees.

The scope of this Psalm is to confirm the faith of the Believer, persecuted and oppressed by the wicked, that he may hold out walking in the right way of God's obedience; and to this end, the Psalmist useth four arguments. The first is, from the stability of the Believer's felicity, ver. 1, 2. The second, is from the short time of his trouble, which he shall suffer by persecutors, ver. 3. The third, is from the goodness which God will manifest toward him, set down in the Psalmist's prayer, ver. 4. The fourth, is from the Lord's judgments upon back-sliding Hypocrites, who make shift for themselves to be freed from trouble by unlawful means, ver. 5.

1 THEY in the Lord that firmly trust,
shall be like Sion hill,
Which at no time can be remov'd,
but standeth ever still.

2 As round about Jerusalem
the mountains stand alway,
The Lord his folk doth compass so
from henceforth and for ay.

3 For ill men's rod upon the lot
of just men shall not lie:
Lest righteous men stretch forth their hands
unto iniquity.

4 Do thou to all those that be good,
thy goodness, Lord, impart;
And do thou good to those that are
upright within their heart.

5 But as for such as turn aside
after their crooked way,
God shall lead forth with wicked men:
on Isra'l peace shall stay.

PSALM CXXVI.

A Song of Degrees.

This is the Church's song of thanksgiving for her delivery from the captivity of Babylon, wherein, first, the greatness of the mercy is set down, ver 1, 2, 3 Then a prayer to God for enlarging of the benefit, by making many to embrace the offer of delivery, ver. 4. And thirdly, an encouraging consolation to such as had returned or should return from Babylon to their own land, ver. 5, 6.

1 WHen Sion's bondage God turn'd back,
as men that dream'd, were we.

2 Then fill'd with laughter was our mouth,
our tongue with melody:
They 'mong the heathen said, The Lord
great things for them hath wrought.

3 The Lord hath done great things for us;
whence joy to us is brought.

4 As streams of water in the south,
our bondage, Lord, recall.

5 Who sow in tears, a reaping time
of joy enjoy they shall.

6 That man, who, bearing precious ſeed,
in going forth doth mourn,
He doubtleſs, bringing back his ſheaves,
rejoicing ſhall return.

PSALM CXXVII.

A Song of Degrees for Solomon.

The ſcope of this Pſalm is to ſhew, firſt, That the defence of our perſons, and ſucceſs in our affairs, do depend upon God's bleſſing upon the means uſed, ver. 1, 2. Next, To ſhew that multitudes of God's children, is God's bleſſing alſo, ver. 3, 4, 5. The Pſalm is intituled for Solomon, who was to build the houſe of God, and to enlarge the kingdom of Iſrael.

1 EXCEPT the Lord do build the houſe,
the builders loſe their pain;
Except the Lord the city keep,
the watchman watch in vain.

2 'Tis vain for you to riſe betimes,
or late from reſt to keep,
To feed on ſorrow's bread: ſo gives
he his beloved ſleep.

3 Lo, children are God's heritage,
the womb's fruit his reward.

4 The ſons of youth as arrows are,
for ſtrong men's hands prepar'd.

5 O happy is the man that hath
his quiver fill'd with thoſe:
They, unaſhamed, in the gate
ſhall ſpeak unto their foes.

PSALM CXXVIII.

A Song of Degrees.

The ſcope of this Pſalm is to ſhew the bleſſedneſs of the man that feareth God, which doth appear, firſt, In temporal bleſſing of him in his calling, ver. 1, 2. Secondly, In his family, ver. 3, 4. Thirdly, in pouring ſpiritual bleſſings upon him, ver. 5, 6.

1 BLEST is each one that fears the Lord,
and walketh in his ways.
2 For of thy labour thou shalt eat,
and happy be always.
3 Thy wife shall as a fruitful vine
by thy house sides be found;
Thy children like to olive plants
about thy table round.
4 Behold, the man that fears the Lord,
thus blessed shall he be.
5 The Lord shall out of Sion give
his blessing unto thee:
Thou shalt Jerus'lem's good behold
whilst thou on earth dost dwell.
6 Thou shalt thy children's children see,
and peace on Israel.

PSALM CXXIX.

A Song of Degrees.

The scope of this Psalm is, to confirm the faith of God's people against persecution. The parts thereof are two. The former is, Praise to God for delivering many times his Church from the oppression of persecutors, ver. 1, 2, 3, 4. The other hath a prophetical curse against the enemies of the Church, ver. 5, 6, 7, 8.

1 OFT did they vex me from my youth,
may Isra'l now declare:
2 Oft did they vex me from my youth;
yet not victorious were.
3 The plowers plow'd upon my back:
they long their furrows drew.
4 The righteous Lord did cut the cords
of the ungodly crew.

5 Let Sion's haters all be turn'd
back with confusion.
6 As grass on houses tops be they,
which fades e'er it be grown:
7 Whereof enough to fill his hand
the mower cannot find;
Nor can the man his bosom fill,
whose work is sheaves to bind.
8 Neither say they who do go by,
God's blessing on you rest:
We, in the name of God the Lord,
do wish you to be blest.

PSALM CXXX.

A Song of Degrees.

This Psalm containeth the exercise of the Psalmist, wrestling under the sense of sin with fearful temptations, which were like to overcome him, wherein he prayeth for relief, ver. 1, 2. opposeth God's mercy to his justice, ver. 3, 4. and waiteth for comfort, ver. 5, 6 then he bringeth forth the use which he maketh of the relief and comfort which God gave unto him, by encouraging the Church to trust in God's mercy, because he will deliver his people from all trouble and sin, ver. 7, 8.

1 LORD, from the depths to thee I cry'd.
2 My voice, Lord, do thou hear:
Unto my supplication's voice
give an attentive ear.
3 Lord, who shall stand, if thou, O Lord,
should'st mark iniquity?
4 But yet with thee forgiveness is,
that fear'd thou mayest be.
5 I wait for God, my soul doth wait,
my hope is in his word.
6 More than they that for morning watch,
my soul waits for the Lord:

I say, more than they that do watch
the morning light to see.
7 Let Israel hope in the Lord,
for with him mercies be;
And plenteous redemption
is ever found with him.
8 And from all his iniquities
he Isra'l shall redeem.

PSALM CXXXI.

A Song of Degrees of David.

In this Psalm, the Prophet minding to teach the Godly to be humble before God, however matters go with them, doth propound his own example, ver. 1, 2. that so the Believer may persevere in hope, ver. 3. He proveth his humility by the lowliness of his heart, sobriety of carriage, and keeping himself within his vocation, ver. 1. and by the submission of his will unto God's dispensation, ver. 2. The use and profit whereof, as he had found in his own experience, so he recommendeth the following of his example unto all God's people, as the way to be constant in their hope, ver. 3.

1 MY heart not haughty is, O Lord;
mine eyes not lofty be:
Nor do I deal in matters great,
or things too high for me.
2 I surely have myself behav'd
with quiet sp'rit and mild,
As child of mother wean'd: my soul
is like a weaned child.

3 Upon the Lord let all the hope
of Israel rely,
Ev'n from the time that present is
unto eternity.

PSALM CXXXII.

A Song of Degrees.

In this Psalm the Church is taught to pray, according to the covenant made with David, representing Christ. First, For the maintainance of true religion, to ver. 10. Next, For the continuing of the kingdom in his race, and preservation of the Church of Israel, and so of the kingdom and Church of Christ figured by it. In the first petition, He prayeth for the Lord's affectionate and effectual remembrance of David, and of the sufferings undergone by David, for maintaining his covenant with God, ver. 1. And then, calleth to mind the care which David had in settling of the place of God's worship, ver. 2, 3, 4, 5. Thirdly, He sheweth, how after the Lord's departing from Shiloh, his ark was found in Kirjath-jearim, and thence brought up the city of David, ver. 6. Fourthly, The Church professeth her willingness and purpose to worship the Lord, now ascended unto mount Sion, ver. 7, 8. And fifthly, He prayeth for holiness of doctrine in the Lord's Ministers, and joy to the Godly in obeying them, ver. 9. In the next petition, first, The Church prayeth for the covenant's sake made with David, that the Lord would not withdraw countenance from his offspring, ver. 10. Then, to strengthen their faith in the petition, they repeat the covenant of God made with David, as we have it, Psalm lxxxix. concerning his off-spring, and mainly concerning Christ, ver. 11, 12. Then, they pray concerning the temple and city of Jerusalem, representing the universal Church, ver. 13, 14. and concerning his ministry, ver. 15, 16. and concerning the increase of Christ's kingdom, and for confusion of his enemies, ver. 17, 18. for we must not conceive this prayer delivered to the Church for the use of all ages, to have the full accomplishment, except Christ and his Church and kingdom be mainly comprehended and aimed at in it.

1 DAVID, and his afflictions all,
Lord, do thou think upon:
2 How unto God he sware, and vow'd
to Jacob's Mighty One.
3 I will not come within my house,
nor rest in bed at all:
4 Nor shall mine eyes take any sleep,
nor eye-lids slumber shall.

5 Till for the Lord a place I find,
where he may make abode:
A place of habitation
for Jacob's mighty God.
6 Lo, at the place of Ephratah
of it we underſtood,
And we did find it in the fields
and city of the wood.
7 We'll go into his tabernacles,
and at his footſtool bow:
8 Ariſe, O Lord, into thy reſt,
th' ark of thy ſtrength and thou.
9 O let thy prieſts be cloathed, Lord,
with truth and righteouſneſs:
And let all thoſe that are thy Saints,
ſhout loud for joyfulneſs.
10 For thine own ſervant David's ſake,
do not deny thy grace,
Nor of thine own anointed One
turn thou away the face.
11 The Lord in truth to David ſware,
he will not turn from it,
I of thy body's fruit will make
upon thy throne to ſit.
12 My cov'nant if thy ſons will keep,
and laws to them made known;
Their children then ſhall alſo ſit
for ever on thy throne.
13 For God of Sion hath made choice,
there he deſires to dwell.
14 This is my reſt: here ſtill I'll ſtay,
for I do like it well.

15 Her food I'll greatly bleſs: her poor
with bread will ſatisfy.
16 Her Prieſts I'll clothe with health: her
ſhall ſhout forth joyfully. [Saints
17 And there will I make David's horn
to bud forth pleaſantly:
For Him that mine Anointed is,
a lamp ordain'd have I.

18 As with a garment I will clothe
with ſhame his en'mies all:
But yet the crown that he doth wear
upon him flouriſh ſhall.

PSALM CXXXIII.

A Song of Degrees of David.

This Pſalm doth ſit the condition of God's people, in David's time, when after their civil wars they were brought to a happy unity in religion, and civil government. This ſort of concord and communion of Saints is here commended to the Church as both pleaſant and profitable. The goodneſs of it is ſpoken of, ver. 1. The pleaſantneſs of it, ver. 2. The profitableneſs of it, ver. 3.

1 BEHOLD, how good a thing it is,
and how becoming well,
Together ſuch as brethren are
in unity to dwell.
2 Like precious ointment on the head,
that down the beard did flow,
Ev'n Aaron's beard, and to the ſkirts
did of his garments go
3 As Hermon's dew, the dew that doth
on Sion hills deſcend:
For there the bleſſing God commands,
life that ſhall never end.

PSALM CXXXIV.

A Song of Degrees.

In this short Psalm, the Spirit of the Lord, by the mouth of the Psalmist, exhorteth the Lord's Ministers to go about the exercise of their public Ministry, in praying, preaching, and praising God, ver. 1, 2. and blessing the congregation met together.

1 BEHOLD, bless ye the Lord, all ye
that his attendants are,
Ev'n you that in God's temple be,
and praise him nightly there.
2 Your hands within God's holy place
lift up and praise his name.
3 From Sion hill the Lord thee bless,
that heaven and earth did frame.

PSALM CXXXV.

The scope of this Psalm, is to set forth the praises of the Lord; wherein there is an earnest exhortation of all the Church, and of all the Lord's Ministers to praise God, ver. 1, 2, 3. whereunto are added seven motives or reasons, from ver. 3. to ver. 12. In the next place, the Psalmist turneth his speech towards the Lord, and praiseth him, and giveth two reasons more for the praising of God, ver. 13, 14, 15, 16, 17, 18. In the third place, more specially he exhorteth the Ministers, and every particular Member of the Church, to praise God, and so closeth with blessing of him.

1 PRAISE ye the Lord, the Lord's name
his servants praise ye God. [praise;
2 Who stand in God's house, in the courts
of our God make abode.
3 Praise ye the Lord, for he is good,
unto him praises sing:
Sing praises to his name, because
it is a pleasant thing.
4 For Jacob to himself the Lord
did choose of his good pleasure,
And he hath chosen Israel
for his peculiar treasure.

5 Becauſe I know aſſuredly
the Lord is very great,
And that our Lord above all Gods
in glory hath his ſeat.

6 What things ſoever pleas'd the Lord,
that in the heav'n did he,
And in the earth, the ſeas, and all
the places deep that be.

7 He from the ends of earth doth make
the vapours to aſcend,
With rain he lightnings makes, and wind
doth from his treaſures ſend.

8 Egypt's firſt-born from man to beaſt
9 who ſmote. Strange tokens he
On Pharaoh and his ſervants ſent,
Egypt, in midſt of thee.

10 He ſmote great nations, ſlew great kings;
11 Sihon of Heſhbon king;
And Og of Baſhan, and to nought
did Canaan's kingdoms bring.

12 And for a wealthy heritage
their pleaſant land he gave,
An heritage which Iſrael
his choſen folk ſhould have.

13 Thy name, O Lord, ſhall ſtill endure,
and thy memorial
With honour ſhall continu'd be
to generations all.

14 For why, the righteous God will judge
his people righteouſly,
Concerning thoſe that do him ſerve,
himſelf repent will he.

15 The idols of the nations
of silver are and gold,
And by the hands of men is made
their fashion and mould.
16 Mouths have they, but they do not speak;
eyes, but they do not see:
17 Ears have they, but hear not, and in
their mouths no breathing be.
18 Their makers are like them, so are
all that on them rely.
19 O Isra'l's house, bless God: bless God,
O Aaron's family.
20 O bless the Lord, of Levi's house
ye who his servant's are;
And bless the holy name of God,
all ye the Lord that fear.
21 And blessed be the Lord our God,
from Sion's holy hill.
Who dwelleth at Jerusalem.
The Lord, O praise ye still.

PSALM CXXXVI.

This Psalm is an exhortation to confess God's goodness and mercy, and to praise and thank him for the manifestation thereof, in so many sundry works of his; upon this ground, because the fountain of his mercy, whence his works did flow, doth run still, and endure for ever, to the benefit of his own people in special. The reasons of the exhortation unto thanks and praise are set down in order, so many in number as the verses are, unto every one whereof is added one common reason, from the everlasting endurance of his mercy. In the first place, the exhortation is thrice propounded, with reasons taken from the Lord's attributes or names, ver. 1, 2, 3. In the second place, reasons are given from his works, and in special from the work of Creation, ver. 4. to ver. 10. In the third place, reasons are given from the work of Redemption of Israel, and bringing them forth out of Egypt, and planting them in Canaan, from ver. 10. to ver. 23. In the fourth place, reasons of thanks are

given, from his late mercy to the Church in the Pſalmiſt's time, ver. 23, 24. And laſt of all, a reaſon is given from his goodneſs to all living creatures, ver. 25. whereupon he cloſeth with an exhortation unto thankſgiving to the God of Heaven, ver. 26.

1 GIVE thanks to God, for good is he:
for mercy hath he ever.
2 Thanks to the God of Gods give ye:
for his grace faileth never.
3 Thanks give the Lord of Lords unto:
for mercy hath he ever.
4 Who only wonders great can do:
for his grace faileth never.
5 Who by his wiſdom made heav'ns high:
for mercy hath he ever.
6 Who ſtretch'd the earth above the ſea,
for his grace faileth never.
7 To him that made the great lights ſhine:
for mercy hath he ever.
8 The ſun to rule till day decline:
for his grace faileth never.
9 The moon and ſtars to rule by night:
for mercy hath he ever.
10 Who Egypt's firſt-born kill'd outright:
for his grace faileth never.
11 And Iſra'l brought from Egypt land:
for mercy hath he ever.
12 With ſtretch'd out arm, and with ſtrong hand:
for his grace faileth never.
13 By whom the Red Sea parted was:
for mercy hath he ever.
14 And through its midſt made Iſra'l paſs:
for his grace faileth never.

15 But Pharaoh and his hoſt did drown :
for mercy hath he ever.
16 Who through the deſert led his own :
for his grace faileth never.
17 To him great kings who overthrew :
for he hath mercy ever.
18 Yea, famous kings in battle ſlew :
for his grace faileth never.
19 Ev'n Sihon, King of Amorites :
for he hath mercy ever
20 And Og, the King of Baſhanites :
for his grace faileth never.
21 Their land in heritage to have :
(for mercy hath he ever.)
22 His ſervant Iſra'l right he gave :
for his grace faileth never.
23 In our low ſtate who on us thought :
for he hath mercy ever.
24 And from our foes our freedom wrought:
for his grace faileth never.
25 Who doth all fleſh with food relieve :
for he hath mercy ever.
26 Thanks to the God of heaven give :
for his grace faileth never.

Another of the ſame.

1 PRAISE God, for he is kind :
His mercy laſts for ay.
2 Give thanks with heart and mind
To God of Gods alway :
For certainly
His mercies dure
Moſt firm and ſure
Eternally.

3 The Lord of Lords praiſe ye,
Whoſe mercies ſtill endure.
4 Great wonders only he
Doth work by his great pow'r:
For certainly, &c.

5 Which God omnipotent,
By might and wiſdom high,
The heav'n and firmanent
Did frame, as we may ſee:
For certainly, &c.

6 To him who did out-ſtretch
This earth ſo great and wide,
Above the waters reach,
Making it to abide:
For certainly, &c.

7 Great lights he made to be;
For his grace laſteth ay.
8 Such as the ſun we ſee,
To rule the lightſome day:
For certainly, &c.

9 Alſo the moon ſo clear,
Which ſhineth in our ſight;
The ſtars that do appear,
To guide the darkſome night;
For certainly, &c.

10 To him that Egypt ſmote,
Who did his meſſage ſcorn;
And in his anger hot
Did kill all their firſt-born:
For certainly, &c.

11 Thence Iſra'l out he brought:
For his grace laſteth ever.

12 With a ſtrong hand he wrought,
And ſtretch'd-out arm deliver:
For certainly, &c.
13 The ſea he cut in two:
For his grace laſteth ſtill.
14 And through its midſt to go
Made his own Iſrael:
For certainly, &c.
15 But overwhelm'd and loſt
Was proud King Pharaoh,
With all his mighty hoſt,
And chariots there alſo:
For certainly, &c.
16 To him who powerfully
His choſen people led,
Ev'n through the deſart dry,
And in that place them fed:
For certainly, &c.
17 To him great Kings who ſmote:
For his grace hath no bound.
18 Who ſlew, and ſpared not
Kings famous and renown'd:
For certainly, &c.
19 Sihon, th' Amorite's King:
For his grace laſteth ever.
20 Og, alſo who did reign
The land of Baſhan over;
For certainly, &c.
21 Their land by lot he gave:
For his grace faileth never.
22 That Iſra'l might it have
In heritage for ever:
For certainly, &c.

23 Who hath remembered
Us in our low eſtate;
24 And us delivered
From foes which did us hate:
For certainly, &c.

25 Who to all fleſh gives food:
For his grace faileth never.
26 Give thanks to God moſt good,
The God of heav'n for ever:
For certainly, &c.

PSALM CXXXVII.

This Pſalm may be divided into three parts. In the firſt, is ſet down the lamentable condition wherein the Lord's people were in their captivity in Babylon, ver. 1, 2, 3. In the next, is their conſtancy in religion, ver. 4, 5, 6. In the third, is their denouncing of judgment by way of imprecation againſt the inſtruments and chief authors of their calamity, ver. 7, 8, 9.

1 BY Babel's ſtream we ſat and wept,
when Sion we thought on:
2 In midſt thereof we hang'd our harps
the willow-trees upon.
3 For there a ſong required they,
who did us captive bring;
Our ſpoiler's call'd for mirth, and ſaid,
A ſong of Sion ſing.

4 O how the Lord's ſong ſhall we ſing
within a foreign land?
5 If thee, Jerus'lem, I forget,
ſkill part from my right-hand.
6 My tongue to my mouth's roof let cleave,
if I do thee forget,
Jeruſalem, and thee above
my chief joy do not ſet.

7 Remember Edom's children, Lord,
who, in Jerus'lem's day,
Ev'n unto its foundation
raze, raze it quite, did say.
8 O daughter thou of Babylon,
near to destruction:
Blest shall he be that thee rewards,
as thou to us hast done.
9 Yea, happy surely shall he be,
thy tender little ones
Who shall lay hold upon, and them
shall dash against the stones.

PSALM CXXXVIII.

A Psalm of David.

This Psalm is David's thanksgiving unto God, and praising of him for the experience he had of his love and faithfulness. The promise of praise or thanksgiving is set down, ver. 1. and six reasons are to be subjoined in the verses following, which are closed with a prayer in the end of the Psalm.

1 THEE will I praise with all my heart,
I will sing praise to thee
2 Before the gods: and worship will
toward thy sanctuary.
I'll praise thy name, ev'n for thy truth,
and kindness of thy love:
For thou thy word hast magnify'd
all thy great name above.
3 Thou didst me answer in the day
when I to thee did cry:
And thou my fainting soul with strength
didst strengthen inwardly.

4 All Kings upon the earth that are,
shall give thee praise, O Lord:
When as they from thy mouth shall hear
thy true and faithful word.

5 Yea, in the righteous ways of God
with gladness they shall sing:
For great's the glory of the Lord,
who doth for ever reign.

6 Though God be high, yet he respects
all those that lowly be:
Whereas the proud and lofty ones
afar off knoweth he.

7 Though I in midst of trouble walk,
I life from thee shall have;
'Gainst my foes' wrath thou'lt stretch thine hand,
thy right hand shall me save.

8 Surely, that which concerneth me,
the Lord will perfect make:
Lord, still thy mercy lasts, do not
thine own hand's works forsake.

PSALM CXXXIX.

To the chief Musician, a Psalm of David.

David being wickedly slandered and persecuted by his adversaries, findeth his zeal kindled against them; and least his own heart's corruption should deceive him, as being carnal in this matter, he presenteth his heart unto God, the all-seeing and every-where present Judge of the secrets of all hearts, and he presenteth also his adversaries both persons and cause, with his own carriage toward them, to be tried by God, praying that himself may be directed toward life everlasting.

In the first place, the omniscience of God is declared, ver. 1, 2, 3, 4, 5, 6. In the next, the omnipresence of God, with his omniscience is set forth, ver. 7, 8, 9, 10, 11, 12. In the third place, the reason is given of God's so exact knowledge of all the secrets of his heart, because the Lord did form and fashion him, in so wonderfully wise and powerful a way, as he could neither express nor comprehend, ver. 13, 14, 15, 16, 17, 18. In the fourth place, he confesseth to

God his judgment of wicked men, and his hatred of their ways, making God, who is the searcher of hearts, witness and judge of his sincerity, corrector and director of his course toward everlasting life, ver. 19, 20, 21, 22, 23, 24.

1 O Lord, thou hast me search'd and known.
2 Thou know'st my sitting down
And rising up; yea, all my thoughts
afar to thee are known.
3 My footsteps, and my lying down,
thou compassest always:
Thou also most entirely art
acquaint with all my ways.

4 For in my tongue, before I speak,
not any word can be,
But altogether, lo, O Lord,
it is well known to thee.
5 Behind, before, thou hast beset,
and laid on me thine hand.
6 Such knowledge is too strange for me,
too high to understand.

7 From thy Sp'rit whither shall I go?
or from thy presence fly?
8 Ascend I heav'n, lo! thou art there:
there, if in hell, I lie.
9 Take I the morning's wings, and dwell
in utmost parts of sea:
10 Ev'n there, Lord, shall thy hand me lead,
thy right hand hold shall me.

11 If I do say, that darkness shall
me cover from thy sight;
Then surely shall the very night
about me be as light.

12 Yea, darkneſs hideth not from thee,
but night doth ſhine as day:
To thee the darkneſs and the light
are both alike alway.

13 For thou poſſeſſed haſt my reins,
and thou haſt cov'red me,
When I within my mother's womb
incloſed was by thee.

14 Thee will I praiſe, for fearfully
and ſtrangely made I am:
Thy works are marv'llous, and right well
my ſoul doth know the ſame.

15 My ſubſtance was not hid from thee,
when as in ſecret I
Was made; and in earth's loweſt parts
was wrought moſt curiouſly.

16 Thine eyes my ſubſtance did behold,
yet being unperfect:
And in the volume of thy book
my members all were writ;
Which after in continuance
were faſhion'd ev'ry one,
When as they yet all ſhapeleſs were,
and of them there was none.

17 How precious alſo are thy thoughts,
O gracious God, to me!
And in their ſum how paſſing great,
and numberleſs they be!

18 If I ſhould count them, than the ſand
they more in number be:
What time ſoever I awake,
I ever am with thee.

19 Thou, Lord, wilt ſure the wicked ſlay:
hence from me bloody men.
20 Thy foes againſt thee loudly ſpeak,
and take thy name in vain.
21 Do not I hate all thoſe, O Lord,
that hatred bear to thee?
With thoſe that up againſt thee riſe
can I but grieved be?
22 With perfect hatred them I hate:
my foes I them do hold.
23 Search me, O God, and know my heart:
try me, my thoughts unfold.
24 And ſee if any wicked way
there be at all in me,
And in thine everlaſting way
to me a leader be.

PSALM CXL.

To the chief Muſician, a Pſalm of David.

David, being purſued for his life, and loaded with falſe calumnies of wicked men, prayeth, firſt, for deliverance from them, ver. 1, 2, 3, 4, 5, 6, 7. Secondly, prayeth againſt them, ver. 8, 9, 10, 11. Thirdly, declareth the Lord's gracious anſwer, ver. 12, 13.

1 LORD, from the ill and froward man
give me deliverance:
And do thou ſafe preſerve me from
the man of violence.
2 Who in their heart miſchievous things
are meditating ever;
And they for war aſſembled are
continually together.

3 Much like unto a ſerpent's tongue,
their tongues they ſharp do make;
And underneath their lips there lies
the poiſon of a ſnake.
4 Lord, keep me from the wicked's hands,
from vi'lent men me ſave,
Who utterly to overthrow
my goings purpos'd have.
5 The proud for me a ſnare have hid,
and cords, yea, they a net
Have by the way-ſide for me ſpread:
they gins for me have ſet.
6 I ſaid unto the Lord, Thou art
my God: unto the cry
Of all my ſupplications,
Lord, do thine ear apply.
7 O God the Lord, who art the ſtrength
of my ſalvation:
A cov'ring, in the day of war,
my head thou haſt put on.
8 Unto the wicked man, O Lord,
his wiſhes do not grant:
Nor further thou his ill device,
leaſt they themſelves ſhould vaunt.
9 As for the head and chief of thoſe
about that compaſs me,
Ev'n by the miſchief of their lips
let thou them cov'red be.
10 Let burning coals upon them fall
them throw in firey flame;
And in deep pits, that they no more,
may riſe out of the ſame.

11 Let not an evil ſpeaker be
on earth eſtabliſhed:
Miſchief ſhall hunt the vi'lent man
till he be ruined.
12 I know God will th' afflicted's cauſe
maintain, and poor men's right.
13 Surely the juſt ſhall praiſe thy name,
th' upright dwell in thy ſight.

PSALM CXLI.

A Pſalm of David.

The Pſalmiſt being in diſtreſs by the malicious perſecution of his adverſaries, prayeth for relief, and for a holy carriage under his trouble, till his own full delivery, and till his enemies deſtruction ſhould come. The petitions are ſeven. The firſt is general, for acceptation of his perſon, and granting of his prayer, ver. 1, 2. The next is, for direction of his ſpeeches, ver. 3. The third is, for guiding of his heart and actions, ver. 4. The fourth is, for the benefit of the fellowſhip of the Saints, by their wholſome counſel and admonition, ver. 5. with the reaſons thereof, ver. 6, 7. The fifth is, for the comfort of ſpiritual communion with God, ver. 8. The ſixth is, for preſervation from the plots of the enemies, ver. 6 The ſeventh is, for the overthrow of his enemies, ver 10.

1 O Lord, I unto thee do cry,
do thou make haſte to me;
And give an ear unto my voice,
when I cry unto thee.
2 As incenſe let my prayer be
directed in thine eyes;
And the uplifting of my hands
as th' ev'ning ſacrifice.
3 Set, Lord, a watch before my mouth,
keep of my lips the door.
4 My heart incline thou not unto
the ills I ſhould abhor,

To practiſe wicked works with men
that work iniquity:
And with their delicates, my taſte
let me not ſatisfy.

5 Let him that right'ous is, me ſmite,
it ſhall a kindneſs be;
Let him reprove, I ſhall it count
a precious oil to me:
Such ſmiting ſhall not break my head:
for yet the time ſhall fall,
When I in their calamities
to God pray for them ſhall.

6 When as their judges down ſhall be
in ſtony places caſt:
Then ſhall they hear my words, for they
ſhall ſweet be to their taſte.

7 About the grave's devouring mouth
our bones are ſcatt'red round,
As wood which men do cut and cleave,
lies ſcatt'red on the ground.

8 But unto thee, O God the Lord,
mine eyes uplifted be:
My ſoul do not leave deſtitute,
my truſt is ſet on thee.

9 Lord, keep me ſafely from the ſnares
which they for me prepare,
And from the ſubtile gins of them
that wicked workers are.

10 Let workers of iniquity
into their own nets fall,
Whilſt I do by thine help, eſcape
the danger of them all.

PSALM CXLII.

Maſchil of David; a Prayer when he was in the Cave.

This Pſalm doth ſhew what was David's exercife, when he was in the cave of one of the mountains of En-gedi, (1. Sam. xxiv.) flying from Saul; wherein he firſt ſetteth down his betaking of himſelf to prayer in general, ver. 1, 2. Secondly, the ſtraits wherein he was for the time, ver. 3, 4. Thirdly, what were the ſpecial petitions of his prayer, with the reaſons thereof, ver. 5, 6, 7.

1 I With my voice cry'd to the Lord,
with it made my requeſt:
2 Pour'd out to him my plaint; to him
my trouble I expreſt.
3 When in me was o'erwhelm'd my ſp'rit,
then well thou knew'ſt my way:
Where I did walk, a ſnare for me
they privily did lay.
4 I look'd on my right hand, and view'd,
but none to know me were;
All refuge failed me; no man
did for my ſoul take care.
5 I cry'd to thee, I ſaid, Thou art
my refuge, Lord, alone;
And, in the land of thoſe that live,
thou art my portion.
6 Becauſe I am brought very low,
attend unto my cry:
Me from my perſecutors ſave,
who ſtronger are than I.
7 From priſon bring my ſoul, that I
thy name may glorify:
The juſt ſhall compaſs me, when thou
with me deal'ſt bounteouſly.

PSALM CXLIII.

A Pſalm of David.

David being in great trouble of mind, for the long continuance of his perſecution by his enemies, and alſo under ſome exerciſe of conſcience, thro' the ſenſe of his ſin, prayeth in this Pſalm for deliverance in general, from the two-fold trouble, ver. 1, 2. and then he giveth two reaſons of his prayer; the firſt is taken from the miſerable condition, wherein the violence and oppreſſion of the enemy hath driven him, ver 3, 4. The other is from his careful uſe of the means for finding grace, ver. 5, 6. Then he preſſeth his prayer in nine more ſpecial petitions in the reſt of the Pſalm.

1 LOrd, hear my pray'r, attend my ſuits;
and in thy faithfulneſs
Give thou an anſwer unto me,
and in thy righteouſneſs.

2 Thy ſervant alſo bring thou not
in judgment to be try'd:
Becauſe no living man can be
in thy ſight juſtify'd.

3 For th' en'my hath purſu'd my ſoul,
my life to ground down tread:
In darkneſs he hath made me dwell,
as who have long been dead.

4 My ſp'rit is therefore overwhelm'd
in me perplexedly:
Within me is my very heart
amazed wond'rouſly.

5 I call to mind the days of old,
to meditate I uſe
On all thy works: upon the deeds
I of thy hands do muſe.

6 My hands to thee I ſtretch; my ſoul
thirſts as dry land for thee.

7 Haſte, Lord, to hear, my ſpirit fails,
hide not thy face from me;

Leſt like to them I do become
that go down to the duſt.
8 At morn let me thy kindneſs hear,
for in thee do I truſt:
Teach me the way that I ſhould walk;
I lift my ſoul to thee.
9 Lord, free me from my foes: I flee
to thee to cover me.
10 Becauſe thou art my God, to do
thy will do me inſtruct:
Thy ſp'rit is good, me to the land
of uprightneſs conduct.
11 Revive and quicken me, O Lord,
ev'n for thine own name's ſake;
And do thou, for thy righteouſneſs,
my ſoul from trouble take.
12 And of thy mercy ſlay my foes;
let all deſtroyed be
That do afflict my ſoul: for I
a ſervant am to thee.

Another of the ſame.

1 OH, hear my pray'r, Lord,
And unto my deſire
To bow thine ear accord,
I humbly thee require:
And, in thy faithfulneſs,
Unto me anſwer make,
And, in thy righteouſneſs,
Upon me pity take.

2 In judgment enter not
With me thy ſervant poor:
For why, this well I wot,
No ſinner can endure

The ſight of thee, O God,
If thou his deeds ſhalt try,
He dare make none abode
Himſelf to juſtify.

3 Behold, the cruel foe
Me perſecutes with ſpite,
My ſoul to overthrow:
Yea, he my life down quite
Unto the ground hath ſmote:
And made me dwell full low
In darkneſs, as forgot,
Or men dead long ago.

4 Therefore, my ſp'rit much vex'd,
O'erwhelm'd is me within:
My heart right ſore perplex'd,
And deſolate hath been.

5 Yet I do call to mind
What ancient days record;
Thy works of ev'ry kind
I think upon, O Lord.

6 Lo, I do ſtretch my hands
To thee my help alone,
For thou well underſtands
All my complaint and moan:
My thirſting ſoul deſires,
And longeth after thee,
As thirſty ground requires
With rain refreſh'd to be.

7 Lord, let my pray'r prevail,
To anſwer it make ſpeed,
For lo, my ſp'rit doth fail:
Hide not thy face in need,

Left I be like to those
That do in darkness sit,
Or him that downward goes
Into the dreadful pit.

8 Because I trust in thee,
O Lord, cause me to hear
Thy loving-kindness free,
When morning doth appear:
Cause me to know the way
Wherein my path should be;
For why, my soul on high
I do lift up to thee.

9 From my fierce enemy,
In safety do me guide,
Because I flee to thee,
Lord, that thou may'st me hide.

10 My God alone art thou,
Teach me thy righteousness:
Thy sp'rit's good, lead me to
The land of uprightness.

11 O Lord, for thy name's sake,
Be pleas'd to quicken me:
And, for thy truth, forth take
My soul from misery.

12 And of thy grace destroy
My foes, and put to shame
All who my soul annoy:
For I thy servant am.

PSALM CXLIV.

A Psalm of David.

David being now King, but yet not fully settled on his throne, in this Psalm giveth thanks to God for the work already wrought, ver. 1, 2, 3, 4. and prayeth for compleating the

deliverance, and settling of him in his kingdom, ver. 5, 6, 7, 8. And in hope to be heard, promiseth praise to God, ver. 9, 10. And in the last place, repeateth his petition, with reasons taken from the benefit which should redound unto the Lord's people, by settling of him in his kingdom, ver. 11, 12, 13 14.

1 O Blessed ever be the Lord,
Who is my strength and might;
Who doth instruct my hands to war,
my fingers teach to fight.
2 My goodness, fortress, my high tow'r,
deliverer, and shield,
In whom I trust: who under me
my people makes to yield.
3 Lord, what is man, that thou of him
dost so much knowledge take?
Or son of man, that thou of him
so great account dost make?
4 Man is like vanity: his days
as shadows pass away.
5 Lord, bow thy heav'ns, come down; touch
the hills, and smoke shall they. [thou
6 Cast forth thy light'nings; scatter them:
thine arrows shoot; them rout.
7 Thine hand send from above, me save;
from great depths draw me out;
And from the hand of children strange:
8 Whose mouth speaks vanity;
And their right hand is a right hand
that works deceitfully.
9 A new song I to thee will sing,
Lord, on a psaltery:
I on a ten-string'd instrument,
will praises sing to thee.

10 Ev'n he it is, that unto Kings
salvation doth send:
Who his own servant David doth
from hurtful sword defend.

11 O free me from strange children's hand,
whose mouth speaks vanity;
And their right hand a right hand is
that works deceitfully.

12 That as the plants our sons may be
in youth grown up that are;
Our daughters like to corner-stones,
carv'd like a palace fair.

13 That to afford all kind of store,
our garners may be fill'd:
That our sheep thousands, in our streets
ten thousands they may yield:

14 That strong our oxen be for work,
that no in-breaking be,
Nor going out; and that our streets
may from complaints be free.

15 Those people blessed are, who be
in such a case as this:
Yea, blessed all those people are,
whose God JEHOVAH is.

PSALM CXLV.

David's Psalm of Praise.

This Psalm is altogether of praises, every verse beginning with a several lette. of the Hebrew, A, B, C. from the first to the last; wherein David engageth himself unto the work of praising of God twice. In the former part of the Psalm once, ver. 1, 2, and of this he giveth a reason, and propheſieth that the praises of the Lord shall be perpetuated throughout all ages, ver. 3, 4. Then he engageth himself the second time, and propheſies of the Church's holding up this song, ver. 5, 6, 7. And from the eighth verse, he praiseth

God more particularly, giving ten arguments of praise unto the last verse; and closeth the Psalm with engaging of himself anew again, and exhortation of others to follow the song for ever.

1 I'LL thee extol, my God, O King,
I'll bless thy name always.
2 Thee will I bless each day, and will
thy name for ever praise.
3 Great is the Lord, much to be prais'd,
his greatness search exceeds.
4 Race unto race shall praise thy works,
and show thy mighty deeds.

5 I of thy glorious Majesty
the honour will record;
I'll speak of all thy mighty works
which wond'rous are, O Lord.
6 Men of thine acts the might shall show,
thine acts that dreadful are;
And I, thy glory to advance,
thy greatness will declare.

7 The mem'ry of thy goodness great
they largely shall express;
With songs of praise they shall extol
thy perfect righteousness.
8 The Lord is very gracious,
in him compassions flow;
In mercy he is very great,
and is to anger slow.

9 The Lord JEHOVAH unto all
his goodness doth declare;
And over all his other works
his tender mercies are.

10 Thee all thy works shall praise, O Lord,
and thee thy Saints shall bless.
11 They shall thy kingdom's glory show,
thy pow'r by speech express.
12 To make the sons of men to know
his acts done mightily,
And of his kingdom th' excellent
and glorious majesty.
13 Thy kingdom shall for ever stand,
thy reign through ages all.
14 God raiseth all that are bow'd down,
upholdeth all that fall.
15 The eyes of all things wait on thee,
the giver of all good;
And thou, in time convenient,
bestows on them their food.
16 Thine hand thou op'nest lib'rally,
and of thy bounty gives
Enough to satisfy the need
of ev'ry thing that lives.
17 The Lord is just in all his ways,
holy in his works all.
18 God's near to all that call on him,
in truth that on him call.
19 He will accomplish the desire
of those that do him fear:
He also will deliver them,
and he their cry will hear.
20 The Lord preserves all who him love,
that nought can them annoy;
But he all those that wicked are
will utterly destroy.

21 My mouth the praiſes of the Lord,
to publiſh ceaſe ſhall never:
Let all fleſh bleſs his holy name
for ever and for ever.

Another of the ſame.

1 O Lord, thou art my God and King,
Thee will I magnify and praiſe:
I will thee bleſs, and gladly ſing
Unto thy holy name always.
2 Each day I riſe, I will thee bleſs,
And praiſe thy name time without end.
3 Much to be prais'd, and great God is,
His greatneſs none can comprehend.
4 Race ſhall thy works praiſe unto race,
The mighty acts ſhow done by thee.
5 I will ſpeak of the glorious grace,
And honour of thy Majeſty:
Thy wond'rous works I will record.
6 By men the might ſhall be extol'd,
Of all thy dreadful acts, O Lord:
And I thy greatneſs will unfold.
7 They utter ſhall abundantly,
The mem'ry of thy goodneſs great,
And ſhall ſing praiſes chearfully
Whilſt they thy righteouſneſs relate.
8 The Lord our God is gracious,
Compaſſionate is he alſo;
In mercy he is plenteous,
But unto wrath and anger ſlow.
9 Good unto all men is the Lord:
O'er all his works his mercy is.
10 Thy works all praiſe to thee afford;
Thy Saints, O Lord, thy name ſhall bleſs.

11 The glory of thy kingdom ſhew
Shall they, and of thy pow'r tell.
12 That ſo mens' ſons his deeds may know,
His kingdom's grace that doth excel.

13 Thy kingdom hath none end at all,
It doth through ages all remain.
14 The Lord upholdeth all that fall,
The caſt-down raiſeth up again.
15 The eyes of all things, Lord, attend,
And on thee wait, that here do live:
And thou in ſeaſon due doſt ſend
Sufficient food them to relieve.

16 Yea, thou thine hand doſt open wide,
And ev'ry thing doſt ſatisfy
That lives, and doth on earth abide,
Of thy great liberality.
17 The Lord is juſt in his ways all,
And holy in his works each one.
18 He's near to all that on him call,
Who call in truth on him alone.

19 God will the juſt deſire fulfil
Of ſuch as do him fear and dread:
Their cry regard, and hear he will,
And ſave them in the time of need.
20 The Lord preſerves all, more and leſs,
That bear to him a loving heart:
But workers all of wickedneſs
Deſtroy will he, and clean ſubvert.

21 Therefore my mouth and lips I'll frame
To ſpeak the praiſes of the Lord:
To magnify his holy name
For ever let all fleſh accord.

PSALM CXLVI.

This Psalm is a Psalm of praise wholly, wherein, when the Psalmist hath exhorted all men to praise the Lord, he engageth himself to the work, ver. 1, 2. Then he teacheth the way how to praise God in effect, to wit, by renouncing all carnal confidence, and trusting only in the Lord, ver. 3, 4, 5. Thirdly, he giveth ten reasons, both of trusting in God, and praising of God. The first and second reasons are, ver. 6. The third, fourth and fifth are, ver. 7. The sixth, seventh and eighth are, ver. 8. The ninth is, ver. 9. The tenth is, ver. 10. and closeth as he began, with the same exhortation to praise God.

1 PRAISE God. The Lord praise, O my
2 I'll praise God while I live; [soul.
While I have being, to my God
in songs I'll praises give.
3 Trust not in princes, nor man's son,
in whom there is no stay.
4 His breath departs, to's earth he turns:
that day his thoughts decay.

5 O happy is that man, and blest,
whom Jacob's God doth aid;
Whose hope upon the Lord doth rest,
and on his God is stay'd:
6 Who made the earth, and heav'ns high,
who made the swelling deep,
And all that is within the same:
who truth doth ever keep:

7 Who righteous judgment executes
for those oppress that be,
Who to the hungry giveth food:
God sets the pris'ners free.
8 The Lord doth give the blind their sight,
the bowed down doth raise:
The Lord doth dearly love all those
that walk in upright ways.

9 The ſtranger's ſhield, the widow's ſtay,
the orphan's help is he:
But yet by him the wicked's way
turn'd upſide down ſhall be.
10 The Lord ſhall reign for evermore;
thy God, O Sion, he
Reigns to all generations.
Praiſe to the Lord give ye.

PSALM CXLVII.

This Pſalm is for ſtirring up of the Church to praiſe and thankſgiving. The exhortation is threefold. The firſt is, ver. 1. and ſix reaſons for it, or motives unto it are ſet down, ver. 2, 3, 4, 5, 6. The ſecond exhortation is, ver. 7. and three reaſons for it, ver. 8, 9, 10, 11. The third is, ver. 12. and ſix reaſons for it, unto the end.

1 PRAISE ye the Lord: for it is good
praiſe to our God to ſing:
For it is pleaſant, and to praiſe
it is a comely thing.
2 God doth build up Jeruſalem:
and he it is alone
That the diſpers'd of Iſrael
doth gather into one.
3 Thoſe that are broken in their hearts,
and grieved in their minds,
He healeth, and their painful wounds
he tenderly upbinds.
4 He counts the number of the ſtars:
he names them ev'ry one.
5 Great is our Lord, and of great pow'r:
his wiſdom ſearch can none.
6 The Lord lifts up the meek: and caſts
the wicked to the ground.
7 Sing to the Lord, and give him thanks,
on harp his praiſes ſound.

8 Who covereth the heav'n with clouds,
who for the earth below
Prepareth rain, who maketh graſs
upon the mountains grow.

9 He gives the beaſt his food, he feeds
the ravens young that cry.

10 His pleaſure not in horſe's ſtrength,
nor in man's legs, doth lie.

11 But in all thoſe that do him fear,
the Lord doth pleaſure take,
In thoſe that to his mercy do
by hope themſelves betake.

12 The Lord praiſe, O Jeruſalem:
Sion, thy God confeſs.

13 For thy gates' bars he maketh ſtrong:
thy ſons in thee doth bleſs.

14 He in thy borders maketh peace,
with fine wheat filleth thee.

15 He ſends forth his command on earth:
his word runs ſpeedily.

16 Hoar froſt, like aſhes, ſcatt'reth he:
like wool he ſnow doth give.

17 Like morſels caſteth forth his ice:
who in its cold can live?

18 He ſendeth forth his mighty word,
and melteth them again:
His wind he makes to blow, and then
the waters flow amain.

19 The doctrine of his holy word
to Jacob he doth ſhow;
His ſtatutes and his judgments he
gives Iſrael to know.

20 To any nation never he
such favour did afford:
For they his judgments have not known.
O do ye praise the Lord.

PSALM CXLVIII.

In this Psalm, the Church is stirred up to praise God, because of the incomparable excellency of his glory and Majesty, appearing first in the Heavens above, ver. 1, 2, 3, 4, 5, 6. Secondly, in the earth and sea beneath, and lower parts under the Heaven, ver. 7, 8, 9, 10. Thirdly, in the governing of men, and of all sorts and ranks of men, but especially in doing for his Church, ver. 11, 12, 13, 14. In all which, as he sheweth how the world is full of God's glory, so he pointeth at it as a matter of his praise, whithersoever we turn our eyes.

1 PRAISE God. From heavens praise the
in heights praise to him be. [Lord,
2 All ye his angels, praise ye him:
his hosts all, praise him ye.
3 O praise ye him, both sun and moon;
praise him, all stars of light.
4 Ye heav'ns of heav'ns him praise, and
above the heav'ns height. [floods
5 Let all the creatures praise the name
of our almighty Lord:
For he commanded, and they were
created by his word.
6 He also for all times to come,
hath them establish'd sure:
He hath appointed them a law,
which ever shall endure.
7 Praise ye JEHOVAH from the earth,
dragons, and ev'ry deep.
8 Fire, hail, snow, vapour, stormy wind,
his word that fully keep.

9 All hills and mountains, fruitful trees,
and all ye cedars high.
10 Beasts, and all cattle, creeping things,
and all ye birds that fly.
11 Kings of the earth, all nations,
princes, earth's judges all:
12 Both young men, yea, and maidens too,
old men, and children small.
13 Let them God's name praise; for his
alone is excellent: [name
His glory reacheth far above
the earth and firmament.
14 His people's horn. the praise of all
his Saints exalteth he;
Ev'n Isra'l's seed, a people near
to him. The Lord praise ye.

Another of the same.

1 THE Lord of heav'n confess,
On high his glory raise.
2 Him let all angels bless,
Him all his armies praise.
3 Him glorify
Sun, moon, and stars;
4 Ye higher spheres,
And cloudy sky.
5 From God your beings are,
Him therefore famous make:
You all created were,
When he the word but spake.
6 And from that place,
Where fix'd you be
By his decree,
You cannot pass.

7 Praiſe God from earth below,
Ye dragons, and ye deeps:
8 Fire, hail, clouds, wind, and ſnow,
Whom in command he keeps.
9 Praiſe ye his name,
Hills great and ſmall,
Trees low and tall:
10 Beaſts wild and tame,
All things that creep or fly.
11 Ye kings, ye vulgar throng,
All princes mean or high,
12 Both men and virgins young.
Ev'n young and old
13 Exalt his name:
For much his fame
Should be extoll'd.
O let God's name be prais'd
Above both earth and ſky:
14 For he his Saints hath rais'd,
And ſet their horn on high;
Ev'n thoſe that be
Of Iſra'l's race,
Near to his grace,
The Lord praiſe ye.

PSALM CXLIX.

The foregoing Pſalm was a hymn of praiſe to the Creator; this to the Redeemer. It is a pſalm of triumph in the God of Iſrael, and over the enemies of Iſrael. Probably it was penned upon occaſion of ſome victory which Iſrael was bleſſed and honoured with. Some conjecture that it was penned when David had taken the ſtrong hold of Zion, and ſettled his government there; but it looks further to the kingdom of the Meſſiah, who, in the chariot of the ever-

lasting Gospel, goes forth conquering and to conquer. To him, and his graces and glories, we must have an eye in singing this psalm, which speaks, (1) A undance of joy to all the people of God, ver. 1, 5 (2) Abundance of terror to the proudest of their enemies, ver. 6, 9.

1 PRAISE ye the Lord: unto him sing
a new song, and his praise
In the assembly of his Saints
in sweet psalms do ye raise.

2 Let Isra'l in his Maker joy,
and to him praises sing:
Let all that Sion's children are,
be joyful in their king.

3 O let them unto his great Name
give praises in the dance:
Let them, with timbrel and with harp,
in songs his praise advance.

4 For God doth pleasure take in those
that his own people be:
And he, with his salvation,
the meek will beautify.

5 And in his glory excellent,
let all his Saints rejoice:
Let them, to him, upon their beds,
aloud lift up their voice.

6 Let, in their mouth aloft, be rais'd
the high praise of the Lord;
And let them have in their right hand,
a sharp two-edged sword:

7 To execute the vengeance due
upon the heathen all,
And make deserved punishment
upon the people fall:

8 And ev'n with chains, as pris'ners, bind
their kings that them command;
Yea, and with iron fetters strong,
the nobles of their land.

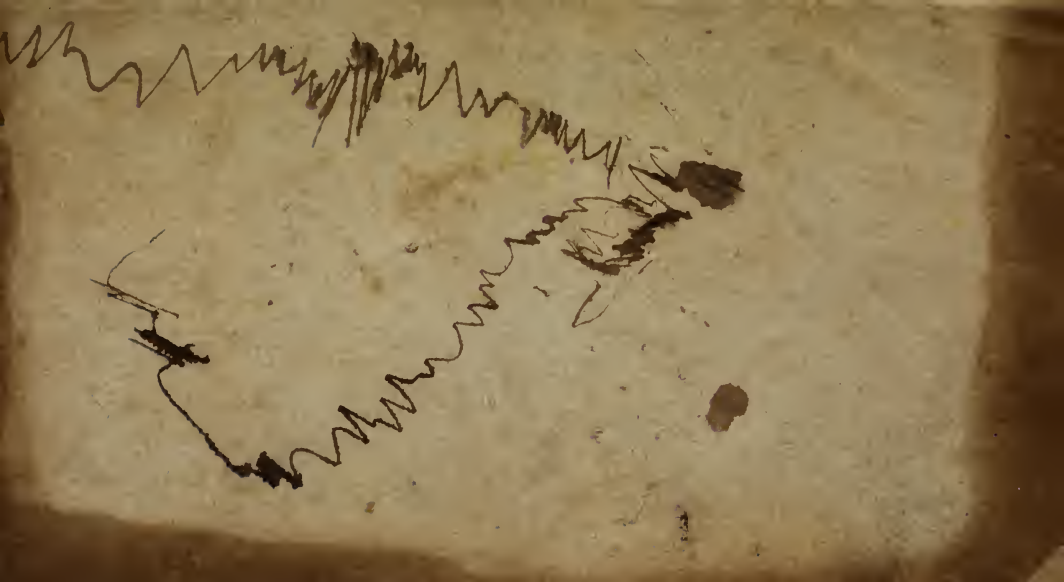
9 On them the judgement to perform
found written in his word:
This honour is to all his Saints:
O, do ye praise the Lord.

PSALM CL.

The first and last of the Psalms have both the same number of verses, are both short, and very memorable; but the scope of them is very different. The first psalm is an elaborate instruction in our duty, to prepare us for the comforts of devotion; this is all rapture and transport, and perhaps was penned on purpose to be the conclusion of those sacred songs, to shew what is the design of them all, and that is, to assist us in praising God. The Psalmist had been himself full of the praises of God, and here he would fain fill all the world with them; again and again he calls, "praise the Lord, praise him, praise him," no less than 13 times in these six short verses! — He shews, (1) For what, and upon what account God is to be praised, ver. 1, 2. (2) How, and with what expressions of joy God is to be praised, ver. 3, 4, 5. (3) Who must praise the Lord; it is every one's business, ver. 6. — In singing this psalm, we should endeavour to get our hearts much affected with the perfections of God, and the praises with which he is, and shall be, for ever attended throughout all ages, world without end.

1 PRAISE ye the Lord. God's praise within
his sanctuary raise:
And to him in the firmament
of his pow'r give ye praise.

2 Becauſe of all his mighty acts,
with praiſe him magnify:
O praiſe him, as he doth excel
in glorious majeſty.

3 Praiſe him with trumpets' ſound: his praiſe
with pſaltery advance.
4 With timbrel, harp, ſtring'd inſtruments,
and organs, in the dance
5 Praiſe him on cymbals loud, him praiſe
on cymbals ſounding high.
6 Let each thing breathing praiſe the Lord:
praiſe to the Lord give ye.

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